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W. T. JONES
EDITOR

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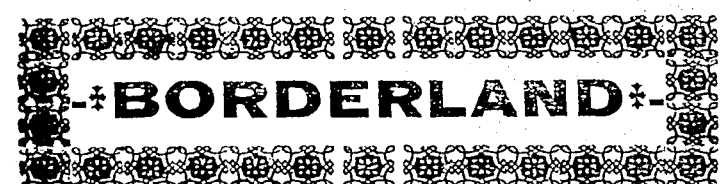
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No. 43

THE SLUMBER CAR.

BY MISS DOLLIE DUTCHER, HOQUIAM,
WASHINGTON.

We boarded the slumber train last eve,
A baby dear and I;
The car was a rocker wide and deep,
With the firelight flickering by.
Baby laughed and clapped her hands
As back and forth we swayed;
And tossed her curls and watched in glee
The comical shadows made.
We played that I was a brakeman bold—
On the train to Sleepytown;
While baby was one of the passengers,
In cunning cap and gown.
And the mother close by the open door
Was the trusty engineer,
Whose steady hand would guide the train
To Sleepytown so dear.
Now we rush o'er rivers, we dash thro'
towns—
What wonderful sights we see!
There was never before such a rollicking
ride,
As was taken by baby and me.
But at last we came to the old, old bridge
Kept by the Sandman tall,
Who sifts the sand into baby's eyes
When twilight begins to fall.
Then hushed were the merry prattling
lips,
And stilled was the dimpled hand,
While slowly I swayed the rocker then,
For we'd reached the Sleepyland.
Then softly I called for the engineer
Thro' the door that stood ajar,
And gently placed in her loving arms
The pet from the slumber car.



OUR NEXT DOOR NEIGHBORS.

BY CHARLES DAWBARN.

THE more sensitive the mortal the more likely is he to have the very experiences we are seeking. But, usually, these very experiences are gained when he is most abnormal. Such a sensitive is generally unfortunate in his relation to our every day life, so is at once counted as a mere visionary, and his statements are viewed with a suspicion and doubt that destroys their value. For such reasons many an author whose works we gladly lend to some investigating friend utterly fails to convince the

sceptic, who merely sneers at our easy confidence in statements that are not supported by evidential proof. So we find ourselves to-day largely basing our beliefs on evidence either so personal we cannot present it to others, or else sadly destitute of proofs which alone could satisfy the honest but critical unbeliever. For such reasons a book recently written by a trained lawyer has a value not possessed by any other work known to the present writer. The author kept a diary of his experiences through several years with the needed names, dates, and names of witnesses now living; and although to himself much he has written must be humiliating, it is still a record of an honest man of over-confidence in spirit friends. These visitors proved themselves as honest and truthful as himself, but ultimately failed in the work they had enthusiastically commenced. The phenomena produced were startling and convincing, even to hardened sceptics, as proof of spirit power and presence. The name of the book is "Death: the Meaning and result." Its author is John K. Wilson, a member of the Pennsylvania bar. It is published at Lily Dale, N. Y., and is, I presume, for sale wherever such works are held in stock.

I am not proposing to criticise the work. Every reader who chooses can do that for himself. But I propose to use its statements of fact in this article, because I know of no other similar experience which would not be counted as too personal for publication. Its real value for this purpose is that it presents facts which are really glimpses of the life lived by those who are only separated by a degree or two of temperature from our world of to-day.

[To be continued.]

HE who is reared without the habit of prayer misses the inexpressible comfort of the invisible yet unmistakable celestial visitors.
—Ella Wheeler Wilcox.

LESSONS ON THE BIBLE

PREPARED BY MOSES HULL.

MR. EDITOR, the following is an abbreviation of one of our lessons in the Morris Pratt School Bible class—the lesson promised your readers week before last. I hope it may at least start your readers to thinking along the lines here marked out.

Q. 1.—What is there in Matthew and Luke that is not in Mark?

A.—The stories of the birth of Jesus and the miracles connected with that supposed event. The genealogy of Jesus, the killing of little children by Herod, the flight of Jesus' parents into Egypt, and other things related by either Matthew or Luke, or both of them, have been omitted by Mark.

Q. 2.—Do Matthew and Luke differ in their records of these supposed events?

A.—Yes, in many instances their records are utterly irreconcilable.

Q. 3.—State some of the differences in their records of events which occurred in the birth and childhood of Jesus.

A.—The differences are numerous. Here are a few of the many points.

1. Matthew does not know but that Jesus was born at home in Bethlehem, as, according to his record, Jesus' parents never lived in Nazareth until after their return from Egypt. See Matthew ii. 23. Luke has the parents of Jesus reside in Nazareth, and his birth appears to have been an accident which occurred when they were away from home in Bethlehem, where they had gone to pay their taxes. See Luke i. 31—33.

2. Luke has an angel make the annunciation to Mary, an event of which Matthew knows or, at least, says nothing. Luke ii. 8—14.

3. Luke tells of the song of the angels heard by the shepherds, an event of which Matthew is apparently ignorant. Luke ii. 8—14.

4. The words of Simeon and those of Anna the prophetess are told by Luke. Matthew apparently knows nothing of the existence of such people. Luke ii. 25—36.

5. Matthew tells of Joseph taking his wife and child Jesus and going down into Egypt, an event of which

Luke knew nothing. On the contrary, Luke has the child Jesus at the age of twelve years in the temple in Jerusalem asking and answering questions. Matthew ii. 11—13. Luke ii. 46—52.

6. Matthew has Herod kill all the babies two years old and under. Of this terrible slaughter Luke knew nothing. Matthew ii. 16.

7. Matthew has an angel visit Joseph in five different dreams. Of this Luke knew nothing. See Matt. i. 20, ii. 12—22.

8. Matthew tells of a star doing very strange things at the birth of Jesus. See Matt. ii. 16. Of this star and its queer behaviour Luke apparently knew nothing.

9. Matthew and Luke both give the genealogy of Jesus, or rather of Joseph, whom they both deny being his father. Matthew traces this genealogy only to Abraham, in order to prove that Jesus was a descendant of Abraham. Luke supposes that he traces these genealogies back to Adam. These genealogies are not at all alike.

Q. 4.—In what do these genealogies differ?

A.—Matthew has forty-two generations from Abraham to Jesus, while Luke has fifty-seven. Luke does not trace the genealogy of Jesus through Solomon as Matthew does, but through Nathan. Luke iii. 31. Matthew 1. 6. Matthew says Joseph was the son of Jacob. Matthew ii. 16. Luke says he was the son of Heli. Luke iii. 2.

Q. 5.—Do Matthew and Luke differ on other points beside those already mentioned?

A.—Yes, they differ in many things which they both relate; besides that, each relates things not related by the other.

Q. 6.—Give us an instance of these differences in their narratives.

A.—The sermon which is commonly called "The Sermon on the Mount," Matthew v. 1. Luke says it was delivered on the plain after he came down from the mount. Luke vi. 1—7.

Q. 7.—What does Luke relate not related by Matthew?

A.—He relates the miracle of the raising of the widow's son from the dead. Luke viii. 11—14. He gives the parable of the Good Samaritan. Luke x. 30—36. He also gives the

parable of the lost sheep, the lost silver, the prodigal son, the unjust judge, the unjust steward, etc., etc. See Luke xv., xvi., and xvii. Whole chapters. There are many similar instances to these related, but it is thought better to leave them for a future lesson. Perhaps until we get into the book of Luke.

This, reader, is one of the dozens of Bible lessons as presented to the students at the Morris Pratt Institute. If this answers some of the numerous questions which come up in the discussions concerning the birth of Jesus I am content.

LOVE BEDEWED—A PIECE OF RED RIBBON.

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CHANGED! How changed! Just a step back in the intricate maze of life and I was the lonely Mignonne—a pain-steeped, hungry-hearted one. We are all flowers you know—not animals, birds, or insects. To day I am Joy, Love, standing at the door of ecstasy. Lo! the rose came and bathed me in her breath—gave me a voice of love; the richly-hued, spicy carnation had spread her warm, bright robe about me; the golden poppy and troops of spring time nymphs filled my veins with their glad blood.

When from glad dreams I arose to gladder awakening, 'twas to find me usually staid September as capricious as Yester-eve—who, scarce willing to yield to the pleading, desirous Sun his right to rule, stepped unwillingly and unpledged aside.

He had breakfasted and gone, my Jacques, to join his honored ranks, he completing the whole. Anon I shall stand 'mid myriad spectators—they viewing the whole grand cortege—I seeing but him, he seeing but me—his heart's joy! Ah! I must not dream, but make myself seemly for his eyes.

The Rose whispered: "Wear his colors." The Poppy and Daffodil urged in fast intermingled voices: "Do, do!" Now the silken ribbon token which carressed his leal heart in travel, fluttered in joyous tumult over mine. Borne up on wings I felt myself gliding, floating. I could not walk. Lo! how the whole earth glows! These courtesying knights—these kindly enquiring sister eyes!

Oh! they have read the simple legend in modest type, ever streaming from the love tide about my heart. Oh! I was the stranger within the gates; the visiting sister G. R., Maritime Prov. How unbounded the cordiality of these noble sons and daughters of this fairest city of the "Golden West." Arriving at beautiful Van Ness Avenue, and taking my stand among the waiting, expectant throng. Look! tides of life are marshalled in—they advance 'mid orchestral heralds—a maze of bewildering splendor, but as yet incomplete. On they move, now the

Patriarch Militant advances, guarding among others, Jacques! His eyes find me alone, and his knightly salute rests like a benediction on my brow. March and counter march is ended. I must see Jacques for future plans. That would not be difficult because of that bedewed token.

Under the protecting guidance of Patriarch Militant pass the barred corridor. Now I may find Jacques' encampment, N. S. hall. Oh, magic bit of cardinal silk! Lo, I am seated in Jacques' own chair to wait his coming. I as a G. R. of Sovereign Lodge am timidly asked by a sweet local sister, will I not exchange souvenirs? Ah! Jacques is coming. Flutter the ribbon in the love breeze about my heart. Oh! the glad welcome hidden within. Jacques stoops and pins his waiting boutonniere (a carnation) just above the fluttering streamer. I am presented to his honored constituents. Lo, the gavel is raising. Jacques escorts me to the steps. We on adjournment will lunch at "Ye Sign of the Peacock." Lady September pouts the rising wind. Her ally is capering with the loosened lock of my now frayed chignon. Naught shall be owry. Enter this place "Pour La Dames!" "Oh, yes, come this way." The seal of fresh toilet aids were broken speedily for our use. The deft fingers of the sweet girl artist weaving again a repleted coronel. Oh, how good and needful all this adjusting after a morning's jostling. "The charges please?" "Oh, no charge. Hoping madam's remaining stay may be very pleasant."

Lady September, thou unkind one, will you not put by your tears apace? Later you may unbosom your sorrows upon the calm monarch of the night. Ah, well, then we will buy a parasol. Enter. Such gentle, gracious courtsey to the visiting lady. "So sorry it rained to interrupt our pleasure." There is left us more than an hour to visit the Palace Hotel, Maple Room, etc. Perhaps our old-time conscience would have whispered: "Drop the ribbon in the purse." But had not Jacques pinned his carnation just above it? So the Poppy and Daffodil were still coquetting, and the Rose breathing over all.

Those liveried attendants! how they vied in their several offices in attention to the Lady of the Maritime Provinces. Time is up, and we must cross Market Street in spite of the now mad carnival of the conquering September. With what celerity our parasol is opened and returned by courtesying, liveried function. Now we have reached Montgomery Street. We must 'phone Jacques our intention of going home. Scarce able to see for the downpour, our angel carries us to this large ticket place. Certainly we are offered the portable 'phone. The desk is vacated for our privacy,

and most welcome. The ribbon again.

Ah! we are not alone in discomfort. Two dripping sisters have taken shelter in the recessed doorway. The ribbon. We have travelled far. Do we find the city pleasing? Unheard of weather. Our city was . . . Had we met the M's of . . . ? They should soon take the Rebecca order. Hoped we would visit Oakland and Alameda—their homes. Exchange of cards. Such a pleasure to have met our sweet sister of . . .

We may now brave the weather, and take the car for the suburban cot. Wedging ourself among be-rumpled, rain-surprised ones, my left hand neighbor—a sister—and I express desire for air. Two opened doors. She—So sorry for the visitors. Did I find the city equal to expectation? What part of . . . ? Did we know so and so? Then a generous recital of American, California, San Francisco freedom. Of course we like an escort, but the lack does not keep us at home. We just go anyway. I must not seem shocked. Admitted I should no doubt get used to that bit of Americanism in time. The Daffodil and Poppy are giggling imprudently. I must hold my arm very close or we are undone. Exchange cards with kindest wishes for the very choicest California weather for the rest of our stay.

Home again. Will Jacques get very wet, all unprepared? We hope not. Jacques comes. We shall remain at home, and not visit the celestial Olympia as planned.

Do we complain of anything? Consolation, dear consolation, is at hand. There is a parting just over to-morrow's head, and a returning too when there will be no more parting.


We shall then abide in a valley of peace—Love bedewed.

CARMINA.

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Lena Fitts.—I thank you, Alice, for this opportunity to send love home in this way, and wish you would see that mamma receives it. The trouble is there is so much to say and so little time to say it. Papa, grandma and grandpa all ask me to mention them, and ask that they too may soon send a line themselves to mamma, Ada, Florence, Gin, Harold and Harry. Tell them that I am with them now, and when the day of my birthday—the higher birth—comes I will surely spend those hours with them. Will you let me try again, Alice.

Earl Streeter.—Well I have tried long enough to get a word in here, but the line of eager ones is long and I must wait my turn. Well, it's all right I tell you over her. It beats living to death. This new body is the only one I was ever proud of. If you have space let me say I want to reach the Amherst folks, and tell them to stick to the wagon and they will ride to a grand place, better than words can tell. Send love to Lugsy and the child, and tell them Earl don't forget one.

Mary Dunn.—Will the friends send word to my daughter Marie that she need not worry. She was not to blame. I would have gone any way, and the talk that was made was all nonsense. My daughter lives in Portland. She will know this.

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COMMENTS.

HAVE you noted from week to week the changing moods of the JOURNAL? One number is breezily chatty—full of the personal touch; the next practically suggestive of work for the here and the now; another deeply philosophical, bearing out the name it has borne with honor these many years.

Some day, perhaps, it will become religious and take up again the full cord of its key, as in former times, when it was familiarly known to its friends as THE RELIGIO. The old guard miss the long accustomed name.

What do you think about it? And what do "our next door neighbors" say when their voices penetrate the "fog"? What do you think of a referendum by the readers of THE JOURNAL on what is in a name?

Have you considered well Dr. Morris' "Law of Inspiration"? And does it appeal to you as true? What was the old law of the Spiritual circle? What did the singing mean? Was it just a custom or did it have a purpose? Do you recall how carefully the sitters were placed? And what states of mind were enjoined on those who desired to become members? Recall the manifestations in those earlier circles. Were they more or less satisfactory? If so, why?

To be sure it is not up to date to talk of circles and conditions. But after all is it not simply an old-fashioned terminology for the later phrases "the silence" and "vibrations"?

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These are sentences taken at random from Dr. Morris' article. Any presentation of the spiritual laws demand the most careful consideration, for each point of view is added knowledge on this all-absorbing theme of the age.

J. P. C. has the view point of the religionist. To him the statement of the catechism that God is omniscient, omnipotent and omnipresent is not meaningless, but may be translated into the language of every day life.

"Live thy belief." It is easy to believe many things, but to live that belief calls for the best there is in any man. If to do were as easy as to know what to do, cottages had been king's palaces. In what palaces now mankind would dwell if all were doing the best they know.

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OAKLAND NOTES.

Dr. Sol. Palinbaum is still improving in health.

On Sunday afternoon at 3 p.m. Rev. Mr. Miller spoke on "The Love of God."

On Sunday evening Mr. David Leisk, of Scotland, spoke on "The Practical View of Life," followed by Mrs. McEvoy and Mrs. Fanning.

Next Sunday afternoon Mrs. McEvoy will conduct a class for the study of the spiritual truths contained in the Bible, commencing at 3 p.m., and the Rev. Mr. Miller will lecture at 8 p.m.

At the People's Mission, 540 San Pablo Avenue, the week opened with the class in psychometry and clairvoyance, conducted by Mrs. McEvoy. About eighteen were present, and several displayed a marked development in these gifts. This class is a permanent feature of the Mission work.

At the New Thought meeting on Wednesday evening there was a good audience, which was greatly interested in the speakers of the evening—Mrs. McEvoy, Rev. C. Hall Cook, of London, England, and Mr. Gillette. The subject considered was "The Higher and Better Walks of Life."

Friday evening was devoted to a Hallowe'en party, instead of the usual social, and a musical and literary programme was rendered by Madames Briggs, Caterhann, Gillette, Brush, Knott, Hall, Fanning, and Misses Dewey, Gertie Briggs, Kennedy, and Irene Cook. Refreshments were served by several of the ladies, and a large square of maple sugar presented by Mr. Williams, and candy presented by Mr. Handly, evoked much satisfaction among the sweet-toothed contingent.

At Fraternal Hall next Sunday afternoon at 8 p.m. the Rev. C. Hall Cook, Ph.D., who is connected with the Society for Psychical Research, London, England, will lecture. His subject will be—"The Existence of Life after Death," and will be proven by scientific means, accompanied with stereopticon views or illustrations of "astral" faces and thought transference diagrams. The Society for Psychical Research is a body of most eminent and reputable scientists whose work is attracting world-wide attention. Dr. Cook presents his subject purely from a scientific standpoint, based upon results obtained and conclusions arrived at by the special committees

of the society, corroborated by his own observations and experiments. The interest manifested and large audiences attracted in all the great cities of the west and north-west to hear what can be said and proven on the problem of immortality, is a significant sign of the intense longing of the heart of humanity for a higher and better form of civilization.

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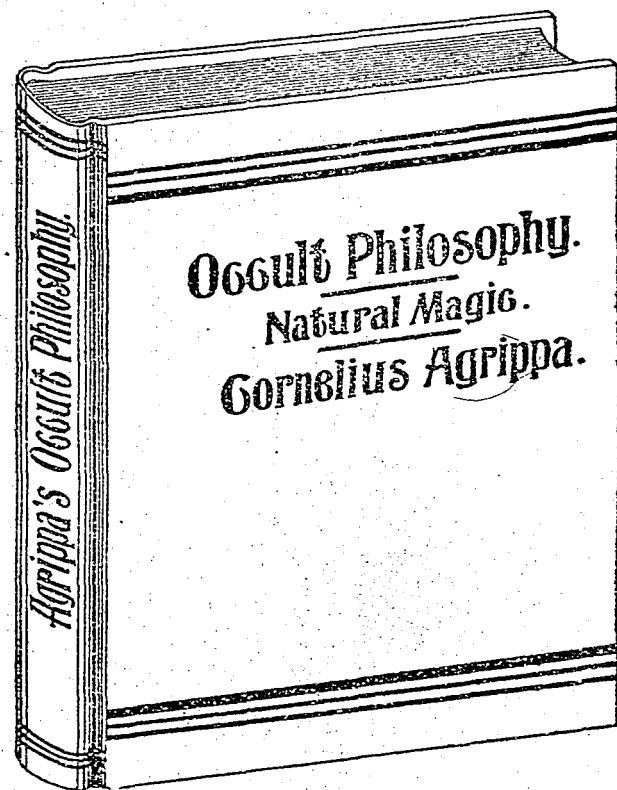
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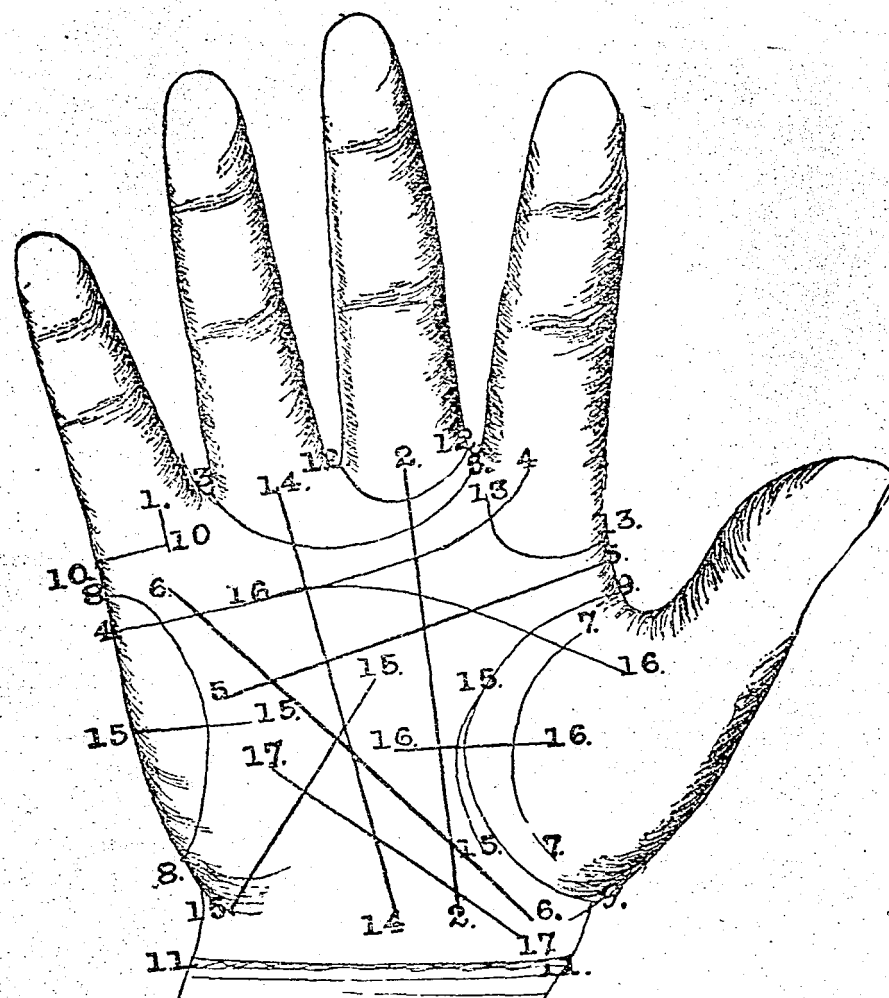
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Local News Summary.

Folsom 3044.—This is the number of the telephone at the office of the PHILOSOPHICAL JOURNAL.

Mr. Mark Manchester and Dr. Keck of Angels are guests of Mr. and Mrs. Gillespie this week.

Please consult the address-label on the wrapper of this JOURNAL to find the date to which you have paid. If the date is past, please oblige us with a remittance to move the date ahead again.

If you want books on Spiritualism, Theosophy, Astrology, New Thought, or Liberal Thought, send for the Philosophical Catalog for 1904 free.

Persons who pledged sums in aid of the Propaganda Fund of the Cal. S. S. A. are requested to send the amount of their donations to the secretary, W. T. Jones, 1429 Market St.

A good opportunity is offered a Lady or Gentleman of good address and ability to solicit advertising on commission, as a side line, for particulars apply at 1429 Market St., San Francisco.

The JOURNAL has opened a department for the benefit of Speakers and Mediums in which they are cordially invited to make known any removal in residence or regarding their public work or any information they wish to impart to friends.

Social Notice—The next social of the People's Church will be held on Monday evening the 7th inst., in Room 8, Odd Fellows Building. There will be a good program and a good time is assured—Everybody welcome.

Please make note—Persons who received as loan, Badges belonging to the Ladies First Spiritual Aid Society, also Delegates Badges belonging to Cal. S. S. A. and worn during the recent convention are requested to return them to Mrs. A. E. Wadsworth custodian 1429 Market street.

Ladies Aid Society—The next regular monthly social given by this society will be held on Saturday evening the 26th of this month, Odd Fellows Building, Room 8, as these socials are always well conducted and the proceeds are used for worthy objects and purposes, are the only reasons why the Ladies extend a cordial invitation to all friends to co-operate with them.

Rummage Sale—The Annual Rummage Sale under the auspices of the Ladies First Spiritual Aid Society opened on Tuesday the 1st inst. at 841 Sixth. The ladies intend to make this an attractive feature for the whole month. PLEASE NOTE all friends having useful articles to donate, please send them to the above No., or notify Mrs. Wadsworth, 1429 Market St. or Mrs. C. E. Paul, 36 Ivy Avenue, and they will be called for.

Honors Worthily Bestowed—San Francisco captured the highest honor at the New Thought Convention held in St. Louis, in Oct.: Our neighbor Editor and Publisher of "Now" Mr. Henry Harrison Brown, delivered an address entitled "The Call of the Twentieth Century," which elicited the encomiums of the Convention. He also was elected President of the "New Thought Federation" to succeed the Rev. Heber Newton of New York. Congratulations of the JOURNAL and your many friends who are its readers are hereby extended.

Friday night meetings for the Relief Fund of the Ladies Aid Society was held as usual, at Odd Fellows Hall, Room 8. The attendance was very good Mrs. C. Mayo Steers gave an invocation under the control of Fannie Burbank Felton one of the old time workers in the early days of Spiritualism. Starlight the little Indian maiden gave the messages. The "Old Fashioned Circle" was a success. Thanking the guides and the medium, also the audience, we hope to see many new faces at our next circle.

Mrs. Mayo, Chairman;

The Lyceum exercises on Oct. 30th were a real treat to all who saw them and the attendance is increasing. Recitations were given by Sibyl Steers, Ethel Evans, Ida Foulsham, Leo Jacoby and Helene Hickman, a song by Ellie Percival and a beautiful piano solo by Linda Zink. About a dozen of us went over to the Kings Daughters Home. Mrs. Gillespie delivered the address, Sibyl Steers gave a recitation and presented a fine bouquet on behalf of the Lyceum and Mrs. Norton presided at the piano. The old people were so pleased that they asked for another visit which will be given in the near future.

Band of Harmony.—This young Society is growing and enjoying the favor of all who are familiar with all its objects and aims. The third public meeting was held on Monday evening of this week, at its home "Orient Hall," 1416 Sutter St. There were present all that the Hall could well accommodate. An interesting program composed of short addresses, songs and spirit messages was rendered and all participating were at their best. One young lady and a young man for the first time in public voiced messages from their guides with credit. After which Mrs. Clara U. Meyers Guides answered philosophical and personal questions. These public sessions are held on the last Monday evening of each month.

At Covenant Hall—Odd Fellows Building, last Sunday evening a large appreciative audience met to enjoy the lecture on "Equality of Sex" given by the spirit Francis Willard through Miss Mae Hunt, the spirit said: "Woman must be on an equal footing with man; that she, as the mother of the race, could not raise beautiful, intelligent children, who were to be the coming generation, until she was placed where she belonged, among the worlds greatest minds. And she spoke of the influence of motherhood in the life of Geo. Washington and Napoleon and enlarged extensively on her old time subject of Temperance: The rostrum was beautifully decorated with flowers and the Star Spangled Banner. Philosophical questions were answered as usual from the ballots by the guide Peskalene.

Personal Mention.

The JOURNAL Office was pleasantly surprised this week by a call from Mrs. Belle Morse, who, during the past few years has resided in Portland, Oregon. Mrs. Morse will be remembered as the first President of the Ladies Aid Society, and an earnest and efficient worker in other societies during her former residence in this city. All of her old friends will be glad to welcome her back.

SUNDAY EVENING MEETINGS.

TOMORROW.
Covenant hall—Odd Fellows Building, Miss Mae Hunt, lecture and messages.
Friendship hall—At 335 McAllister St. Lecture and Messages. Mrs. C. J. Meyers
Steinway Hall, 223 Sutter street, H. H. Brown, "Now" Lectures.
Oriental Hall—Madame E. Young and Mrs. Sarah Seal, Lectures and Tests.
Peoples Church, 223 Sutter st., Lecture and Messages, Mrs. Anna Gillespie, Pastor.
Childrens Progressive Lyceum, Odd Fellows Building, Room 8, 2nd, floor, 10:30.
Mrs. M. Bird, messages 235 Larkin St. at 8 p. m.
Mrs. Sadie Eberhardt, messages, 267 San Jose Ave., near 25th.

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VOL. 41.

W. T. JONES
EDITOR

SAN FRANCISCO, CAL., SATURDAY, NOVEMBER 12, 1904.

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No. 46

PASSING OF DAY.

BY WM. J. WEIDMAN.

He looked along the pathway of a beam
That radiated from the sinking sun,
And on its strip of gold by him was seen,
Silhouetted 'gainst the resplendent one,
The image of a day whose work was done.

In tired attitude it quietly lay
And journeyed on toward yon distant
cloud;
Entreatingly he begged and prayed it
stay;
But, looking east, he saw in sorrow
bowed
A figure. It was Night with Day's dark
shroud.

HAPPINESS HERE.

BY MRS. C. K. SMITH.

TALK not so much of happiness here-
after,
Make those around you happy here;
The hereafter will of itself take care
If we improve the present sphere.
"In my Father's house are many man-
sions—
These are not castles in the air,
Built by vigorous imaginations,
But earned by industrious care.
No respect for particular persons
That may dwell in these mansions
fair,
But each according as his work shall be
Previous to his entrance there.
Daily, also hourly, are we building
The house in which we are to dwell;
And thus every hour is now deciding
Whether it shall be ill or well.
San Diego, California.



OUR NEXT DOOR NEIGHBORS.

BY CHARLES DAWBARN.

MR. WILSON'S first seance was held September 19th, 1893, when he and two friends—a Mr. Dallas, who proved to be the medium, and a Mr. Kramer—opened communica- tions into "fog-land" by the custo- mary raps. At frequent intervals these seances were held, and the record tells how, one after another,

old acquaintances came, and ap- parently offered most satisfactory identification. There was no at- tempt to startle or awe by the use of names known to history. The visitors were just the Toms, Dicks and Harrys of the old life, reintro- ducing themselves as "next door neighbors," with a lady or two to awaken the old love.

This band of visitors included a man who died in an insane asylum, a billiard marker, a restaurant keeper, a suicide, a man blown to pieces by dynamite, two or three judges and lawyers, a couple of physicians and a few other well identified acquaintances on a simi- lar mental level. Among the ladies were the mother of Mr. Wilson, the sister of Mr. Dallas and the wife of Mr. Kramer, who ultimately turned traitor, apparently from religious prejudices. There were many others reported as present who re- mained outside.

The active leaders were a Dr. Shoemaker, who died in 1890, and Plum Mitchell, the gentleman who was "exploded in" 1899. Ulti- mately a more skilled leader ap- peared, known only as F.R.S., which was his title here below.

Almost without exception these spirit visitors were recent arrivals "over there," and knew nothing either of the history of "spirit return" or of its possibilities of development

At this point we get just one glimpse of that next door life of which we would like so well to know every detail were it possible. Dr. Shoemaker is described as keeping a school and one or two visitors are described as his pupils. So they have schools which, how- ever, must be mere kindergartens, since neither teacher nor pupils knew anything of "spirit return" or of communication between "next door neighbors."

Very early in these experiences a zither—placed four feet away— was used by a spirit who played Home, Sweet Home with variations. This was, of course, interesting as a phenomenon, but no spirit theme or composition comes to give us a

glimpse of our neighbors musical progress. So we have but a mere reflection of earth life produced by a spirit, which is not what the pre- sent writer is seeking. So close are we to earth limitations that the sister of Mr. Dallas, though herself a spirit, still resides in her native town of Inverness, Scotland. She tells her brother that it took her just an hour and thirty-five minutes to make the journey when she came to visit him. This, of course, gives us a hint that these neighbors have their own special associations and locations which they call "home" like the rest of us. And appar- ently, they either have clocks and watches like the mortal, or borrow ours.

This particular group of "neigh- bors" to Mr. Wilson and his friends are apparently good average speci- mens of human nature, from the doctors and lawyers down to the billiard marker and suicide. We discern that, as a matter of course, the "next-door neighbors" of all of us will really consist of those to whom the change from one life to another has been merely a matter of a few vibrations. There is no mental change we can discover.

We are, therefore, not startled when this little gathering of mor- tals and spirit neighbors is annoyed by an eruption of Indians, full of their old animosity to the white race, and boasting of the white scalps hanging to their belts. However, these Indians are in some manner driven away and the little circle holds its own.

There is hardly a trace of "other worldness" discernable in these spirit neighbors, but we notice a strange eagerness to once again en- joy the flesh-pots of their old life. They want wine poured in glasses so that each may have his own, and join in toasts. They enjoy the fume of cigars, and make special appointments for dinner parties at the hotel, with a decided preference for certain dishes. They gather in the rooms of Mr. Wilson, and then with a tramp, tramp very audible to their mortal hosts they march down to a special table in the hotel

dining room, testifying their pres- ence and approval by raps, some times rather startling to the waiter. Of course the wine and desert is reserved for the return gathering in the seance room.

So far few old Spiritualists but have had some such experiences with "neighbors" from across the street. But we now come to phe- nomena so interesting they would gladden the hearts of enthusiasts eager to convert hard-headed men of science the world over.

These spirits and their mortal associates presently found them- selves in most serious trouble. For the details we must refer the reader to the book itself. There was a determined effort by a certain class of spirits to crush out this "blending of the two worlds." The first result was a personal at- tack on both Wilson and Dallas, re- sulting in the destruction, at least for the time, of the mediumship of both. When Dallas could no longer see or hear their spirit friends, communication was resumed by using the Morse alphabet in raps upon the table. Dallas had former- ly had some practice in telegraphy and Wilson set himself to learn to read the messages.

[To be Continued.]

THE CAUSE OF THE SLOW AND DIFFICULT ADVANCE OF SPIRITUALISM.

BY E. J. SCHALLHAUS, M.D.

"Truth is on the scaffold, and error on the throne."—Lowell.

IN this article I am attempting a seeming impossibility. It is similar in many respects to one attempting to convince a man of five hundred years ago of the error of the seem- ingly well grounded conception of the sunrise. There was at that time the ocular demonstration of a phenomenon which is now well known to be an error. The sun never rose.

There is the conception of errors quite as well founded as was that of the sunrise when the geocentric theory was universally accepted; and as the acceptance of that theory was an inseparable barrier

the science of astronomy, so the errors believed to be truths. inseparable barriers to the development of ethical science.

One seems that what we think is for us true; but when so many of the most intelligent men think so differently on the same subject, and so antagonistic in their conclusions, it is impossible to conceive that all of them are true, since opposites cannot agree. It is more rational to conclude that none of them are true, since that which is true is capable of demonstration. While none of these conclusions is demonstrable, the inference is that they are all founded on error. What some of these errors will appear in this article.

For a number of years I have been engaged in attempting the solution of some problems that are not yet solved. It is an indisputable fact that the religious, political, economic, social and domestic world is in a state of conflict of opinions and antagonism of interests. Since truth is always consistent with itself, the problem is to explain the reason of this contrariety of opinions and antagonism of interests. It resolves itself into this question:

Why is it that men of equal intelligence, having equal opportunities for investigation, and being equally honest and sincere, come to such opposite and even antagonistic conclusions on the same subject?

Not conceive a more important question in the entire range of human imagination than this one. There must be a cause for this conflict—this hatred and antagonism—often resulting in bloody wars and the overthrow of civilizations. Now what is it?

To deal with any subject it is necessary to understand the nature of it. The subject involved in this consideration is that of the human mind. For thousands of years men have been studying the human mind. They have speculated and theorized all along the ages; and yet there is no visible prospect of unity or agreement—for these are essential to the harmony, peace and well-being of society.

Socrates, discarding the Ionic and Eleatic philosophy and other schools of the sophists, began to study human nature by observing the language and actions of men. He said: "To know the good and not pursue it is akin to madness." He called this good knowledge to be acquired by study. When asked "What is the good?" he replied: "Knowledge." "And what is knowledge?" was asked, he replied "Virtue;" and when pressed for the definition of virtue his answer was "Virtue, is piety, justice, courage and temperance in all things." But he did not explain how an impious, selfish, cowardly and intemperate man could pursue the good; that is, be pious, just, courageous and temperate while he was quite the opposite. The at-

tempt to teach him to be so is preposterous.

At all events, all that remains of Socrates is his prestige, and that is but of little use to us. Plato, Aristotle and the rest having equal prestige, give us no further light on this subject.

But the question, after long and careful observation and study, aided by my subjective experience, I can see clearly two primal elements that constitute the human mind. They are SENSATION and CONSCIOUSNESS. Without sensation there would be no use for consciousness; and without consciousness there could be no voluntary, rational activity. These include and contain every possibly conceivable interest in life.

In sentient beings there is no life without sensation. It is essentially life itself—the Ego—the *esse in esse*—that in which we move and have our being—the fountain from which flows all our actions—the sole cause of all human conduct. It is *self-existing and self-determining*—a force in the nature of a persistent, irrepressible DESIRE ever seeking satisfaction—the desire to live, to enjoy, to be happy—giving rise to a concern for our well-being and for that of those we love. Well-being is well feeling, and well feeling is enjoyment—happiness which all mankind seek.

Consciousness is that state of mind in which we are aware of our being, feeling, thinking, acting and the conception of facts, events and conditions external to us. It is the field of the intellect—the light that illumines the pathway of life—the source of knowledge, reason and logical conclusions. Sensation demands and seeks satisfaction of desire. Consciousness is instrumental in devising and applying the means for that satisfaction as determined by sensation. Every effort of life is in the pursuit of pleasant sensations and the avoidance of unpleasant ones.

For the lack of definite language this is the best explanation of the mental constitution that I can give; and for convenience I will use the word feeling as expressive of every mode and manifestation of sensation, while conception is a matter of consciousness.

Since feeling is essentially life itself, it is the only source of reality, and consciousness is the awareness (so to speak) of the reality—the conception of the source of it expressed in the following proposition: Feeling gives rise to the sense of reality in what is felt. The reality is in the feeling, the conception of it is in the consciousness. There is an essential difference between the idea of a thing and the thing itself. The idea of a horse is not a horse. In physics this distinction is easily made; but in ethics the conception of the thing is taken for the thing, and that which gives rise to it is ignored.

It will now be necessary to con-

sider the matter of the feelings themselves. The germs of them are innate in the new born child, subject to development in subsequent life by the stimulus of environment. By environment is meant those external conditions and circumstances in which every one is necessarily placed in life. Heredity is a matter of environment of the mother during the period of gestation.

[To be continued.]

PEOPLE'S CHURCH SOCIAL.

A SOCIAL of the friends of the above church was held on Monday evening, October 24th, at the homes of Mrs. Prindle, Mrs. Desborough and Miss Madeira, and was well attended. The decorations were elegantly arranged—blue and gold—(People's Church colors) in the dining hall, red prevailed in the dancing room, blue and gold in the upper rooms, which were set aside for whist playing. A booth was arranged in the lower hall where Miss Madeira presided at fortune telling. The programme rendered was as follows: Instrumental music—selected, duet, by Miss Lamb and Mr. Powell; recitations by Mrs. Close, Miss Lamb and Miss Elliott; quartette, by Messrs Gillespie, Miller, McKenzie and Stevenson; recitation, by Mr. W. Rider. The affair was a grand success socially and financially—the receipts exceeding any previous social. Many of those present were made wiser by having had their palms read by Mr. E. W. Briggs and Mrs. Simpson, as yet only amateurs in that line.

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November 12th.

Maggie Melrose.—With this influence I get a desire to run and frolic—a true lover of nature—good natured and inclined to favor a good time, with plenty of vim to carry it through. One who—if she knew her own strength—could keep every one around her happy and joyous. She is artistic, musical and would make an excellent horse woman. Would like to have her desires fulfilled; would excel in sketching from nature; a lover of home and pretty surroundings.

We see much in life for you, but we also see you will have to be careful in all pertaining to future conditions of life, as you have shown that you will not be firm and decisive.

John H., Los Angeles.—With the influence of this one I get a condition of regret at the unfortunate condition that has come into the life; yet my whole desire has been for fame. I have succeeded only in a small way; my desire has been overcome by conditions that have disabled me for future action. But, dear friend, be of good cheer; God, who watches over all, is watching now over you, and will bring to you comfort. We see you could be helped much by salt water baths. Lie in the salt water for at least fifteen minutes; then allow that to run off, as the salt water absorbs detrimental conditions out of the system and allows nature to do its work better. Then refill the bath with salt water, remaining in that another twenty minutes and this will strengthen you. Take these daily. It would be well to dress comfortable and keep the body well nourished with very light diet, such as cereals, milk and fruit, and be careful of changes of climate. Take plenty of sun baths.

"ALICE" MESSAGE CORNER

Mrs. Anna L. Gillespie, Medium.

The Alice Messages are unavoidably omitted this week owing to the indisposition of the medium. Let us hope that they will be resumed next week.—Ed.

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SAN FRANCISCO, NOVEMBER 12, 1904

COMMENTS.

OUR strenuous President has proclaimed a day of thanksgiving. It is an old custom, having its origin generations before the New England Puritans rejoiced in their first harvest. Cavil as men do it is in-born in human nature to be grateful. Grateful to that Power outside of self that brings seed time and harvest in their season, and overrules all seeming ills for soul unfolding.

For what has the American people especial cause for thanks at the harvest home of 1904? For this at least, that it is made and preserved as a nation.

When these comments reach the JOURNAL readers the election campaign will be over, and that will be cause for thanksgiving. And who ever has won the victory the control of affairs, both state and national, will still be in the hands of Americans who love their country.

In reading history men think they see the guiding hand of a nation's guardian angel. In making history do you realize that it might be well to look for the angel's guiding hand? Have you ever thought who might be the guardian angel of your country? Is the Goddess of Liberty a myth, a symbol or a personality?

George Washington and Abraham Lincoln may be members of the cabinet, but before them some power led, guarded, guided and directed the out-going of the seed of a nation. The Jews had their Jehovah. What was the name of the Unseen leader of the wanderers who founded a nation in the western continent? Vague speculation! but opening strange vistas of thought, or is it faint gleams of a truth?

Moses Hull has entered as debatable a field in his Bible lessons.

What good? To provide arguments to confute the Bible olitor.

Of what use is the study of the Bible to Spiritualists? As a means of refuting the charges brought against them by the church, and to know the record of spirit manifestations in other times and other lands.

Do you read the advertisements? There is a wealth of information on those pages. They are side lights not to be over looked. You will find the book lists of especial help. Remember a book makes an excellent holiday gift.

Don't you like to read the news column and find out what your friends are doing? Is it not pleasant to think Mrs. Belle Morse is once more in San Francisco? To know that Henry Harrison Brown received recognition at the New Thought Congress? And that there is an "Old Fashioned Circle" in San Francisco?

COMMENTER.

GOOD NEWS FROM WATSONVILLE.

NEW THOUGHT SCHOOL.

At the home of Mrs. W. G. Libbey in this city Mr. Charles J. Anderson of Santa Cruz delivered a lecture on the subject of "Right Thinking." The readings and views on mental processes as given by the demonstrator proved of the greatest interest to the assembled guests. He showed beyond scientific dispute that mental conditions solely are responsible for all disturbances of the assimilative process, and therefore indirectly the strongest factor influencing health and consequent happiness. Many lines of thought were taken up and traced in a masterly presentation of the new principles of mind power. At the conclusion of the address and reading the hostess, Mrs. Libbey, served an appreciated repast, as has been her wont at the previous meetings. It was the wish of all present that a series of lectures be delivered by Mr. Anderson in some public hall in this city, and arrangements to that end are in process of preparation. The course will be begun shortly and will be announced beforehand.

Note.—The above is a report published in the Watsonville Register, which speaks well for our Boy Orator. His many friends will be glad to learn that the seeds which he scatters finds receptive minds in this new field of labor. The JOURNAL is informed that the Native Sons' Hall has been secured, and the first public lecture will be delivered by Mr. Anderson on Sunday evening, the 13th inst.

PASSED TO HIGHER LIFE.

Passed away, after an operation, at the hospital on Golden Gate Avenue, on Wednesday, the 9th inst., Mrs. Abrena Jane, beloved wife of Clifford C. Griffin, and daughter-in-law of Mr. and Mrs. H. A. Griffin, well known Spiritualists of this city. The deceased had been married five years. She possessed a most cheerful disposition and many beautiful accomplishments, which endeared her to all who knew her. Mr. Griffin has lost a devoted and a loving companion, and his many friends will sympathize with him in his great bereavement. For funeral notice see daily papers.

MISSIONARY NOTICE.

E. W. Sprague and wife, the N. S. A. missionaries, have engaged to serve that association another year. They are working in the territory west of the Mississippi river. They desire to hear from societies and individuals who need their services, and especially from localities where new societies may be organized. Mail for them should be addressed as follows: No. 1102 North 18th Street, St. Joseph, Missouri.

PERSONALS.

Mr. and Mrs. E. F. Cobb of Los Angeles, are spending a few days in San Francisco. Mrs. Cobb was favorably known as Mrs. Edith R. Nickless, an able exponent of Spiritual truths and a message bearer from the loved ones just over the way. Her many friends will be glad to renew the past acquaintance.

Mr. S. Strong and daughter of Napa, called at the JOURNAL office last week. He is the only Spiritualist in Napa, and is not afraid to let his light shine among his neighbors. He frequently makes purchases of Spiritual literature at the Occult Book Store, and then distributes them among his friends. This is very commendable.

ELECTION NOTICE.

The semi-annual meeting of the Mediums' Protective Association for the election of four directors, will be held on Saturday evening the 12th inst., at 267 San Jose Avenue. All members are cordially and earnestly invited to be present.

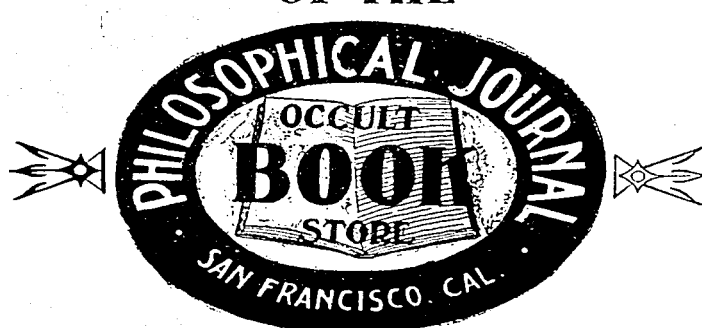
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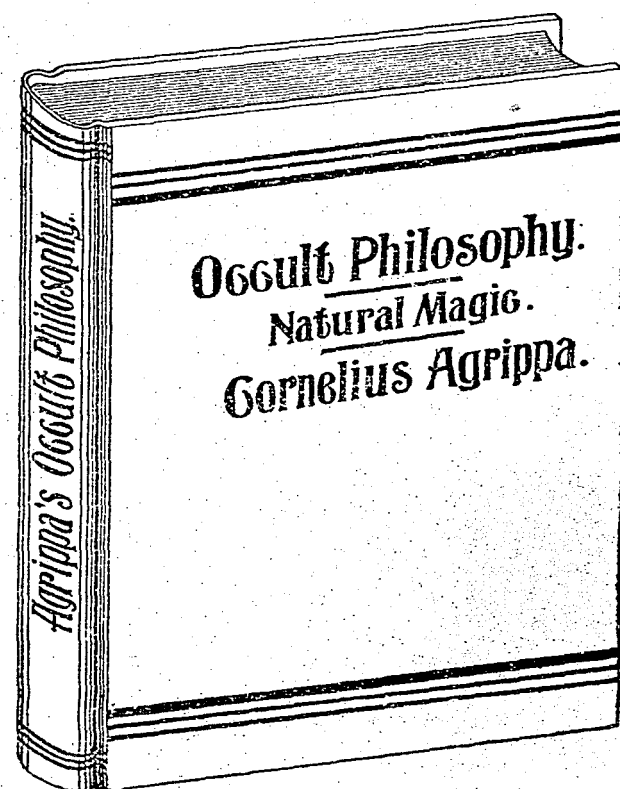
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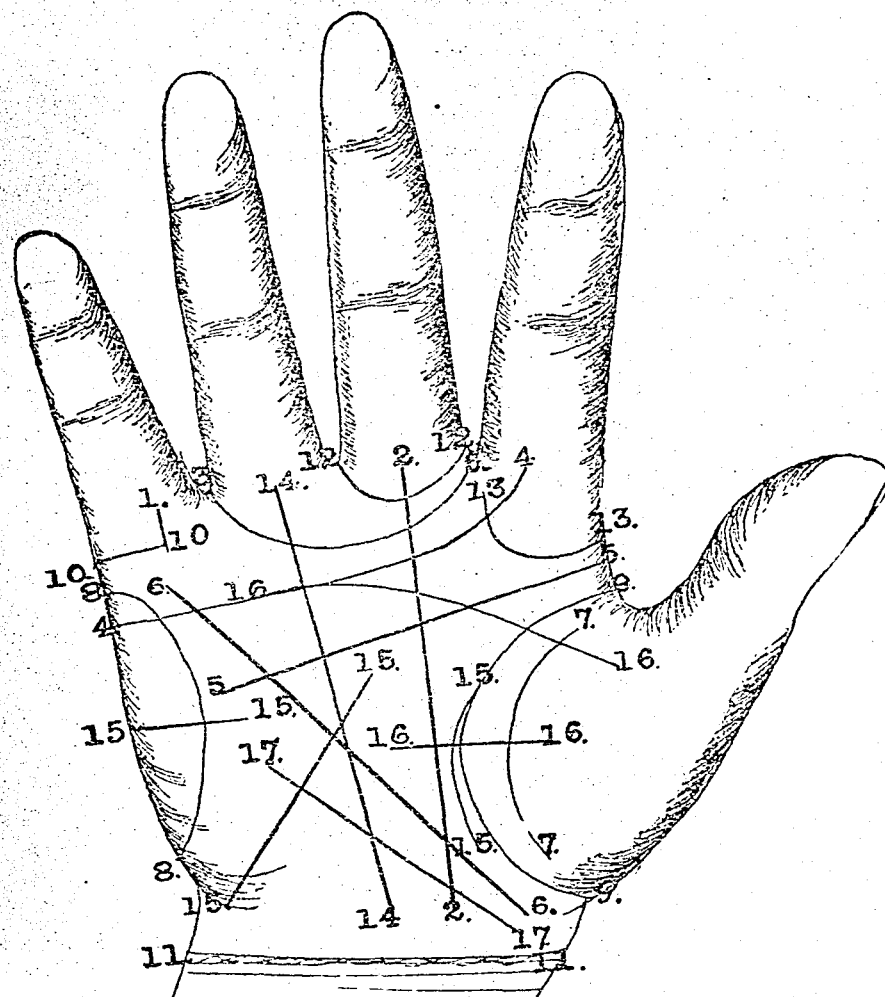
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Local News Summary.

Folsom 3044.—This is the number of the telephone at the office of the PHILOSOPHICAL JOURNAL.

In the Mission.—Mrs. Sadie Eberhardt holds meetings in her hall 267 San Jose Avenue, assisted by other mediums.

If you want books on Spiritualism, Theosophy, Astrology, New Thought, or Liberal Thought, send for the Philosophical Catalog for 1904 free.

Friendship Hall, 385 McAllister Street—Mrs. O. J. Myers conducts meetings every Sunday evening and during the week. Readings and messages.

Rev. C. Hall Cook, Ph.D. of London, England and Mrs. Harriet Ragon of this city will hold meetings in Eagle Hall, San Jose, on Sunday the 20th, at 2 and 8 p. m.

Persons who pledged sums in aid of the Propaganda Fund of the Cal. S. S. A. are requested to send the amount of their donations to the secretary, W. T. Jones, 1429 Market St.

Please consult the address-label on the wrapper of this JOURNAL to find the date to which you have paid. If the date is past, please oblige us with a remittance to move the date ahead again.

A good opportunity is offered a Lady or Gentleman of good address and ability to solicit advertising on commission, as a side line, for particulars apply at 1429 Market St., San Francisco.

Mrs. Marie Bird had her rooms 235 Larkin Street well filled with friends anxious to hear from the loved ones. Mrs. Bird nearly always gives a short talk on the philosophy before giving the messages.

Mr. and Mrs. Howe hold attractive meetings every Sunday at two o'clock, in Room 8, Odd Fellows' Building. Lectures on live topics by Mr. Howe, followed with messages by Mrs. Howe and other mediums.

The Rummage Sale under the auspices of the Ladies' First Spiritual Aid Society, will continue to the end of the month. Please send in your donations, or notify Mrs. Wadsworth, 1429 Market Street, or Mrs. C. E. Paul, 36 Ivy Ave.

The JOURNAL has opened a department for the benefit of Speakers and Mediums in which they are cordially invited to make known any removal in residence or regarding their public work or any information they wish to impart to friends.

Oriental Hall, 619 McAllister Street, is filled to its capacity every Sunday evening. Mrs. Seal's lectures are always on practical topics, and are both instructive and interesting. Mme. Young following with psychometric readings and messages.

On Tuesday, November 15th, Dr. Stewart Ellis of Oakland, will give a seance at Room 8, Odd Fellows' Building. The hall should be crowded on this occasion as the Dr. is one of the most prominent platform message bearers in Oakland. Admission 10cts.

Please make note—Persons who received as loan, Badges belonging to the Ladies' First Spiritual Aid Society, also Delegates Badges belonging to Cal. S. S. A. and worn during the recent convention are requested to return them to Mrs. A. E. Wadsworth custodian 1429 Market street.

Democracy of Nature was the subject of Mrs. Anna L. Gillespie's lecture last Sunday night. It proved to be a wide theme, and was well handled considering the limited time allotted to her. Mrs. J. J. Whitney followed with messages and names, all of which were fully recognized. Those present will long remember last Sunday evening's meeting at the People's Church.

The People's Church Social on Monday night was well attended and thoroughly enjoyed. Several strangers were present, prominent among them were Mr. and Mrs. Cobb, Los Angeles. President E. W. Briggs presided in his genial way, and made every one feel at home. An excellent program was rendered. The next social will be held on November 21st. Watch announcements.

The Lyceum was well attended on November 6th, several new scholars being present, and we were pleased to see one of our old ones also, who has been absent for years—Miss Merle Buun. Recitations were given by Ida Foulsham, Sibyl Steers and Ethel Evans; songs by Ethel Clarke and Grace Ware, and a piano solo by Linda Zink. Two beautiful bouquets were presented by Mr. Simmons—one to Master Hickman for excellence in callisthenics, and the other to Miss Linda Zink for choice music. Mrs. Gillespie was kept away by illness, and was greatly missed. We shall appreciate her all the more next Sunday.

Mediums' Fund.—The Friday night meeting for the benefit fund of the Ladies' Aid Society was held in room No. 8, Odd Fellows' Building. The attendance was very poor, but the friends who were present seemed to enjoy the "old-fashioned circle" very much. Some of the old-time friends were present and received messages from the medium—Mrs. Mayo Steers. Fannie Burbank Felton controlled, and gave an invocation. Starlight, the Indian maiden, gave the messages from the loved ones. Thanking the guides and the medium, also the audience, we hope to see the seats well filled next Friday evening, when Mrs. Mayo Steers will be present again.

Covenant Hall.—As usual a large audience listened with eager attention last Sunday night to the inspirational speaking of Miss Mae Hunt, on the subject of Organized Labor—a theme far-reaching and of vital importance and interest to the well being of human kind—one that is intricate and perplexing—its true status little understood. The speaker said: That as the astronomer does not confine his telescope to one particular star in the heavens, but that he surveys the entire planetary system, neither does Spiritualism as a movement embrace every human interest and condition of mortal life, closing by admonishing Spiritualists to be true to the light received from the angel world, and relate themselves to every good work and effort to eliminate suffering and wrong wherever found. Miss Vera Randall, the child vocalist, Mr. C. H. Wadsworth and Mrs. Shrader furnished special music for the occasion.

SUNDAY EVENING MEETINGS.

Covenant hall—Odd Fellows Building, Miss Mae Hunt, lecture and messages.

Friendship hall—At 335 McAllister St. Lecture and Messages. Mrs. C. J. Meyers

Steinway Hall, 223 Sutter street, H. H. Brown, "Now" Lectures.

Oriental Hall—Madame E. Young and Mrs. Sarah Seal, Lectures and Tests.

Peoples Church, 223 Sutter st., Lecture and Messages, Mrs. Anna Gillespie, Pastor.

Childrens Progressive Lyceum, Odd Fellows Building, Room 8, 2nd, floor, 10:30.

Mrs. M. Bird, messages 235 Larkin St. at 8 p. m.

Mrs. Sadie Eberhardt, messages, 267 San Jose Ave., near 25th.

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VOL. 41.

W. T. JONES
EDITOR

SAN FRANCISCO, CAL., SATURDAY, NOVEMBER 19, 1904.

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No. 47

The Well of Truth and the Spirit World.

An Impromptu Dialogue Poem given by Mrs. J. H. Brown of Texas, and Mrs. R. S. Lillie of California, from subjects furnished by the press representatives present at the National Spiritualists' Association Convention, Wednesday, October 19, 1904.

MRS. BROWN—

Hidden away in this world of ours,
From the common paths where man has trod,
Is the wonderful well of truth divine,
The precious gift of a loving God.
And we who are dust stand footsore and weary,
Warring on in the battle and strife,
Are asking where are those waters rare,
Of truth, and the wonderful well of life.
Oh, this well of truth is waiting somewhere;
Can you tell me the path, my sister, pray?
For my heart is heavy and burdened with care,
And I long for its water by night and by day.

MRS. LILLIE—

I have wandered o'er desert and plain,
friend,
For many and many a year,
Seeking the well of truth divine,
With its waters bright and clear.
I have trodden, footsore and weary,
And at last I have thought I found
The waters of truth in a well so deep,
Half-hidden in the ground.
I tasted the waters only to know
That, in the depths so far below,
I found not the waters of truth so fair
I had wandered and searched for every-
where.

MRS. BROWN—

This well of truth, could I find it here,
In the valley or mountain or level plain,
I should quaff its waters with holy cheer,
And bravely go on with my work again.
O, tell me, sister, where have you trod?
Of the well of life have you found its
glory?
Have you seen its curb, with the green
moss shod?
Or felt the touch of its waters holy?

MRS. LILLIE—

Yes, friend, I have found the well at last,
And tasted its waters bright,
From the desert and weary plain I have
passed
To the regions of clearer light.
I sought for a taste of the water clear,
And the draught, as I tasted it there,
Was sweet and refreshing to body and
soul
In the limpid waters rare.
For truth was the water that sparkled
bright
In the well of truth that was then in
sight.

MRS. BROWN—

Oh, I ask you this, and I fain would
know,
Are these waters of life in the well of
truth?

Or must I wait till I cross death's tide,
And stand transformed on the other side?
In the spirit world where soul is free
To seek and find what is yet to be;
Where truth immortal shall never die,
And the sparkling well gives its rich
supply?

MRS. LILLIE—

The waters rise in the spirit world
And flow from its mountains high;
They come to us here in rippling streams
To mortals while passing by.
They ripple and gleam as they pass along,
They flow to the well so deep,
And give us the rhythm of sweetest song
As over valley and plain they leap.
Then seek its waters, its taste divine,
As it comes to these lips of ours,
Reflecting the light of life sublime
And the soul's immortal powers.

MRS. BROWN—

Is not that well beyond death's portal,
And just its rivulets here below;
Can we ever find it while we are mortal,
O, tell me, sister—or do you know?
This well of truth and the world of spirit
I long so much to understand,
To quaff the waters so pure and holy,
And to rest my soul in that beautiful
land.
O, I sometimes think in the toil and
struggle
I never shall quaff that draught divine,
Till I stand in the realm of the worldless
spirit,
And drink from the well of that glorious
clime.



OUR NEXT DOOR NEIGHBORS.

BY CHARLES DAWBARN.

At this stage and in this manner
they learned that a terrific battle
was going on between their friends
and foes. The weapons used are
described as psychological and
electrical. These weapons do not
kill, because the warriors on both
sides are immortal; but we are
told they wound, and the wounded
are shorn of their strength for a
time, according to the force of the
blow. It reminds one of the Norse-
man's dream of heaven where he
fights all day. If slain he gets up
fresh and strong next morning.

These battle scenes are very
foggy to us poor mortals, but per-
haps the best we can get. In the
report of one battle we are told the

enemy has 65,000 wounded, and of
their own friends 33,000 were laid
low. Whether learned surgeons
are needed, and Red Cross nurses
active as on earth we are not told.
But prisoners are captured, though
in some unknown manner they
seem to presently make their
escape. We learn they can and do
kill mortals who are sensitive to
their weapons, but how long they
can hold the spirit corpse from
coming to life is left untold. As a
mortal he is extinguished, but their
chains and fetters seem unequal to
holding their spirit victim in-
definitely.

In these earlier battles Dr. Shoe-
maker and his side prove victors,
and exultantly proclaim what they
are going to do through Wilson and
Dallas to astonish and bless the
world. The bridge they build, or
instruct the mortals to build across
the chasm is a regular system of
telegraphy. Under their instruc-
tion Wilson provides a Morse tele-
graphic instrument, which is then
connected with a dry battery. The
key and the sounder were six feet
apart, and Mr. Dallas sat four feet
away with two gas lights burning
brilliantly overhead. Presently the
key vibrated, the sounder respond-
ed, and communication was opened
between mortals and spirits through
an invisible wire direct to the spirit
world.

We pass over the jubilant pro-
phesy that never again would this
means of communication be closed.
And we have nothing to do in this
article with the personal communi-
cations from numbers of spirit
friends and acquaintances. But it
is obvious that such phenomena in
full working operation would be
quite as convincing to the sceptic
as the wireless telegraph of to-day.
But ultimately the associates found
foes too strong for them and came
to grief, involving a complete ces-
sation of the phenomena, we are
anxiously calling for witnesses to
prove that neither Wilson nor Dallas
were hallucinated. The narrative
as told is simple, lucid, and abun-
dantly testifies to the truthfulness
of both Wilson and Dallas, but it

still demands support from other
witnesses. So far we have heard
only of the two and their friend
Kramer as present.

All this had occurred between Sep-
tember 19th, 1893, and January 1st,
1894, and at the New Year's gather-
ing of spirits and these mortals the
spirit leader, Prof. F.R.S., tells
them "Your path is open, and soon
your research of glory will be sung
in choirs of the spirit world." And
on the seventh of the same month
he says "To day you are placed on
the highest summit of the spirit
world . . . glory and victory
have been completed, immortal
happiness reigns in your life here-
after; victory at the beginning,
everlasting life at the end, and all
men shout 'amen.'"

For a time all went smoothly,
but only for a time. It was claimed
that invisible wires were laid, reach-
ing to spirit head-quarters; but
either Plum Mitchell or some other
operator was usually at the key in
the seance room. But at any time
that these two mortals desired they
made the call on the key, and the
sounder promptly responded. This
was real, swift, and convincing
evidence of communication between
the two worlds. A certain doctor,
an electrical expert, was invited to
witness the marvel, and he became
convinced, we are told, that the
phenomena were just what they
purported to be; and, yet further,
messages from his spirit friends
converted him to a belief in spirit
return. But, unfortunately, for
personal reasons, Wilson withholds
his name, so we cannot call him as
a witness.

A Mr. Jamrs Galbraith, describ-
ed as a highly esteemed citizen of
Bradford for twenty years, is also
invited. He is not only convinced
but becomes a warm friend of Wil-
son and Dallas in their subsequent
experiences with the friends and
foes who used this system of tele-
graphy. The present writer has en-
deavored to open communication
with this Mr. Galbraith, but with-
out success up to date. These two
gentlemen and a sister of Mr. Wil-
son are all the outsiders who wit-

nessed the phenomena, for just at the point when the line was to be opened to the public the war recommenced with greater fury than ever.

The battles were at first victories for the allies, though many of their spirit friends were reported over the wire as badly wounded, and even captured by the foe. The details of these battles as told by the author are most thrilling, but for details we must refer the reader to the book itself. For at last the foe becomes conqueror. Wilson and Dallas are left stranded wrecks and shorn of all abnormal powers. The experiment was an acknowledged failure, and the circle was broken up.

[To be Continued.]

THE CAUSE OF THE SLOW AND DIFFICULT ADVANCE OF SPIRITUALISM.

BY E. J. SCHELLHAUS, M.D.

THE idea that environment acts upon individuals everywhere prevails. This idea is not true. It is accepted without examination and needs explanation. To illustrate: An old man weak, ragged and painfully limping along with the aid of a crutch is seen by a number of men. A. is a surgeon and wonders if he could not relieve him by some surgical operation. B. is a physician and wonders if he could not prescribe something for his relief. C. is a news reporter and wonders if he could not make an interesting item for his paper. D. is a lover of the ludicrous, and the spectacle arouses laughter in him. In the meanwhile the decrepit old man is not aware that any one is looking at him.

Here are four men differently affected by the same environment, and the environment knows nothing about it. It is evident that he does not influence the men.

The explanation is simple when understood. The feeling in the surgeon is a desire to relieve the pitiable object aroused by the sight of it, after the manner of his profession; that of the physician accustomed to administer relief by the use of medicines; that of the news reporter by the desire to obtain an interesting item for his paper; and that of the fun-loving fellow by arousing his mirthfulness. These feelings, by virtue of the heredity and environment respectively of these men were the most easily aroused and thus they were correspondingly affected.

But as to the manner of the action. The action was in the individuals and not in the environment. All action is caused by a force; that force has to rise (as in this case) by the action of a light

which is a physical force. The object sure was opaque, the rays of light striking it were reflected upon the retina of the eye, which is furnished with minute protuberances called rod and cones which are moved by the light as a field of grain is moved by the wind. This motion is conveyed through the optic nerve to the sensorium, and is there transferred into sensation which arouses consciousness; that is, it is a conscious feeling. The environment is real, the light force is real, the transformation is real, and the feeling is real; but the consciousness of it is only the conception of it, and not the reality.

But most of our conceptions have their rise in error conceived to be truth, though the feeling that gives rise to the sense of reality is real, if that which arouses it is not real the sense is not real though the conception of it is as clear, vivid and convincing as if it were real. To illustrate: One absent from home on business receives a telegram that his child was killed. We can imagine his feelings. But it makes no difference whether the telegram was true or not so long as he accepts it as true. The feeling is there, but the conception of it is not true if the telegram was false. So we see the verity of the proposition. If that which arouses feeling is true the sense of reality is true; but if it is not true the sense of reality, having its rise in the feelings, is not true.

The question now is in regard to the verity of that which arouses the feelings. The fact of such a contrariety of opinions on the same subject is proof that error, accepted as truth, well nigh universally prevails. If this is denied let those who deny it explain the opposite, and antagonistic sects whose hostility has deluged the so-called civilized world in blood, explain the reason why all Christian sects, numbered by the hundred, derive their creeds from the same book—all equally sincere and intelligent—explain the reason why there is such a contrariety of opinions in regard to government and its method of maintenance; why jurisprudence with its eminent jurists are all at logger-heads, and they never profess to reach a point beyond opinion which proves nothing, settles nothing; why political economy whose conflicting theories threaten to convulse the civilized world, and of the social and domestic affairs of life. We know these conflicts give rise to innumerable evils from which mankind suffer. If truth universally prevail, can any one conceive that it gives rise to all these evils? Therefore, to deny the statement that error accepted as truth prevails is useless and absurd.

And, further, the feelings them-

selves are not the result of careful, deliberate imagination. They come to us unconsciously as does our mother tongue, and we act upon the conceptions to which they give rise as finalities. These conceptions we call knowledge, and regard it as the moving impulse of our voluntary, rational activities. When we think of it it seems so absurd; and when we consider that all our interests depend on this blind and absurd foundation, well may we understand the cause of the evils that afflict humanity.

We are supposed to act by the light of reason and common sense; on the contrary, we act from the impulse of these feelings conceived by consciousness and expressed in error believed to be truth, the character of which is determined by that of the feeling that gives rise to it.

This brief explanation—which, for want of space, forbids me to continue—is introduced here to explain the slow and difficult advance in Spiritualism, the greatest and most important subject that has ever engaged the attention of mankind. Every one has his opinions which are merely states of feeling in consciousness. So is every conscious mental operation. Every idea, impression, thought, imagination, memory, reflections and all other mental actions are based on some feeling; and every gesture, tone of voice, or movement of the body is the manifestation of a feeling; and when we come in contact with opposite opinions and in conflict with our own, they are repelled for the simple reason that we do not like them, and being satisfied with our own we want no others.

Our early teachings have been averse to the idea of spirit return and communion, and this fact when presented to us we repel it because it is not in harmony with our feelings. Public sentiment is against it, and we all like to enjoy the good opinion of Mother Grundy. The grandeur and significance of Spiritualism are not appreciated because not understood. The mind is preoccupied with opinions, beliefs and dogmas that have been accepted without question; and since these are states of feeling in us—that is, pleasant sensations, any expression of unpleasant feelings are opposed because they are unpleasant sensations.

In this fact we find the slow and difficult advance of any truth not in accordance with our feelings. As has been shown error conceived to be truth holds sway over the mind in every community. I have had ample opportunity, and with this special purpose in view, to study this matter. For years I have witnessed people confronted with the materialized forms of their loved ones gone from earthly sight, and noted their manner and expression

of their feelings upon the recognition of their friends, and then on leaving the seance room declare it must be some illusion, although the tests given were beyond the possibility of illusion. These phenomena were not in accord with their feelings. That was what was the matter. Reason and even demonstration are disregarded, and when expectations are not realized, what is witnessed is felt to be untrue and is so conceived.

SUNDAY EVENING MEETINGS.

TOMORROW.

Covenant hall—Odd Fellows Building, Miss Mac Hunt, lecture and messages.

Friendship hall—At 335 McAllister St. Lecture and Messages. Mrs. C. J. Meyers

Steinway Hall, 223 Sutter street, H. H. Brown, "Now" Lectures.

Oriental Hall—Madame E. Young and Mrs Sarah Seal, Lectures and Tests.

Peoples Church, 223 Sutter st., Lecture and Messages, Mrs. Anna Gillespie, Pastor.

Childrens Progressive Lyceum, Odd Fellows Building, Room 8, 2nd, floor, 10:30.

Mrs. M. Bird, messages 235 Larkin St. at 8 p. m.

Mrs Sadie Eberhardt, messages, 267 San Jose Ave., near 25th.

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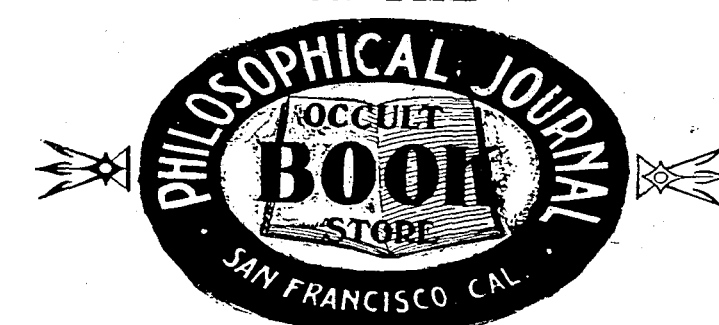
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Ella Randle.—It has been but so short a time since I left the body, and this is all new to me. Auntie and Joe will understand when I say that I did not want to go when the end came, but it is all right now; and while the future held so much to bless, I feel this new life will hold at least no less than that, so am content. Tell Will to be a good boy, and to not leave the school now. In a little while he can help the ones who did so much for us, and it will be such a glad day when that time comes. I thank all who helped me so tenderly at the last, and to you, Auntie Sue, I send a heart full of love.

Frank Baxter.—To my many friends I wish to send this message. As one who stood in the ranks of workers and mediums, I had often wished to know more of the higher life myself, and thought it strange that so little came regarding it. But no one can tell it. Again and again have I tried to tell the story of this wonderful place—its glory, its rest, and, above all, its glad meetings. But no words can paint the picture. It pays every debt of pain and sorrow. There is a power that you never dream of while living which urges you to the right, and while some are in darkness, I feel sure they will all, even the most sinful, find light at last, for the law of this new life is to grow better. I am climbing along as best I can, and with my loved ones have no desire to take up the old body, but only want to fit myself for the new one, and rest content as to the future.

Annie Davis.—To my sons Frank and John I send this message. Boys, I have found your dear father and sisters and little Annie. We are together after the long separation, and the meeting paid for the parting. I did not suffer at the last. Do not worry about it. What seemed like pain was only restlessness, and at the last mother was with me, and I did not see the death angel as he drew near. I heard the music, and that is what I tried to tell you, but you could not understand. Am satisfied with all you did. Be good children. We will not be parted long. They tell me I can come to you if you will help me.

A reply to "Alice Message" in the JOURNAL of November 5th is as follows: Dear Editor,—I recognize in your "Message" department one from Earl Streater. He was a cousin of my father. He passed to spirit life at North-Amherst a year ago last summer. The tone of the communication is correct. Mr. Streater was a Spiritualist more than fifty years, and during the last five years of his life was badly afflicted.

A. A. POND.

Norwalk, O.

PSYCHOMETRIC DELINEATIONS.

The PHILOSOPHICAL JOURNAL extends its appreciation to its patrons and desires an extension of its patronage to their friends and asks that they will give them a few lines of their own handwriting and we will give to them a psychometric delineation of character, we ask not less than five, not more than seven lines to be sent and if you should not receive your answer immediately we hope you will bear with us, as we have others already in and will answer each one in their own turn, we ask you to give a fictitious name so that you need not be afraid that any one will know you.

Carolo, Chicago.—With the influence of this writing I get a generous, free, out-spoken condition; one proud of home life, bright and joyous; one not seemingly understood; good, loving and noble hearted; one who feels at times if she were understood she could bring to the world much of a nature that would be useful. Could you realize in a small way your value, fain would you stop and feel that there is much more in life than you have ever dreamed of. Ere long there will be changes of a brighter nature come and crowd out what has hitherto seemed dark. Then, again, we see you making a journey. It will bring pleasure and good. There also are conditions shown that are not so pleasant, but be careful and all will be well, and the darkness you will surmount and reach the summit in safety; and as you have been one to listen too much to the voice of one not as well informed as yourself, be more sincere and depend more on your own counsel, and you will be much better. Brighter conditions await you, prepare yourself for them and all will be well.

Lelia Crosby, Johnson City, Blanco Co., Texas.—With this influence I get one who has enjoyed life in her own way. She has traveled some and seen many changes of a nature very peculiar. She is one of nature's children, and enjoys its pleasures in a home-like, motherly way. We see she has done much for humanity, and we see around this one a bright and beautiful light, indicating a brighter future; and we would say to this dear sister be of good cheer, we see you have passed through dark clouds, and we know the good God who sees and knows everything will bring comfort and bless you; and we ask you to desire the divine power to bring to you a more complete life. In the unfoldment of His gifts of prophecy to you sit in silence about fifteen minutes each day, and in a short time you will reap the reward of your labor and accomplish much good.

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SAN FRANCISCO, NOVEMBER 19, 1904

COMMENTS.

THE annual report of the president of the N. S. A. should be issued in the form of a leaflet, and be studied by at least every officer in every Spiritualistic organization in these United States.

One or two inferences must be drawn from that report. These are criminal indifference on the part of Spiritualists to the propaganda of their faith, or the lack of organized Spiritualism having anything the world wants.

Facts are not always pleasant, but they are certainly wholesome; and a plain fact written large across the face of President Barrett's report is, "Something is wrong." What is it? Who can apply the remedy?

First—What steps shall be taken to popularize the N. S. A. with the people?

Second—What measures are, in your opinion, imperative at the present moment with regard to the needs of our cause as a whole?

Third—What can the N. S. A. do along business lines, and in the way of healthful propagandism to promote the best interest of our movement?

These three questions were sent by the National President to one hundred leading Spiritualists. He says that vigorous replies were received from the majority. That all agree that the N. S. A. is a necessary factor in pushing Spiritualism to the front,

Once upon a time a clergyman preached a sermon on "The recognition of friends in heaven." At its close one of his hearers remarked to him: "I liked that sermon. Now I wish you would preach another on 'The recognition of friends on earth.' I've attended your church three years and not five

persons have as much as bowed to me in all that time."

Perhaps not just that form of lack of recognition would occur in Spiritualistic meetings. There it more frequently takes the form of lack of recognition of the quiet members. It is just possible this lack may help explain the apathy of the laity.

Do you know that on the fingers of one hand you can count the Spiritualistic publications of power in the United States? How many of them come to your own table? Are you going to follow the discussion in the *Progressive Thinker* on Demonism? Have you been considering the Altruism of the *Light of Truth*? Have you ever tried to have any of the Spiritualistic journals placed on the library tables in your city? Or, better still, have you planned for a reading room of your own? Christian Science and Theosophy have their circulating libraries and their free reading rooms. Why not Spiritualists? But don't put it in a back room up three flights of stairs.

Probably nothing has injured the growth of Spiritualism more than the places in which its meetings have been held. Halls have auras as well as individuals. A hall vibrant with the emanations of contentious lodges does not furnish the atmosphere for high class spirit manifestations. Before securing a place of meeting, every society should hold a conference, with Ella Wheeler Wilcox poem "Shrines" as its subject.

About a holy shrine or sacred place
Where many hearts are bowed in earnest prayer,
The loveliest spirits congregate from space,
And bring their sweet uplifting influence there.
If in your chamber you pray oft and well,
Soon will there winged messengers arrive,
And make their home with you; and where they dwell
All worthy toil and purposes shall thrive.
I know a humble, plainly furnished room,
So thronged with presences serene and bright
The heaviest heart therein forgets its gloom,
As in some gorgeous temple filled with light.
These heavenly spirits, glorious and divine,
Live only in the atmosphere of prayer.
Make for yourself a sacred, fervent shrine,
And you will find them swiftly flocking there.

COMMENTER.

SAN JOSE NEWS.

To the Editor—
During the past month the Union has been served by Mrs. Ragon of San Francisco, formerly of St. Louis, Missouri. The gentle, unassuming manner of the lady her-

self, and of her spirit guides, has endeared her to many of the people of this place. A true, honest medium does not have to seek friends, for they are always drawn to her or him unconsciously.

A trumpet seance held by Mrs. Ragon every Monday evening during the month she has been here has been well attended; and, judging by what "They say," have been very successful. When the time arrives—and we hope it may be soon—when these phenomena can be produced in the light, then I believe all will accept the beautiful messages that are given through the instrumentality of the medium used for that purpose.

Our morning meetings continue to be of interest. We have established a question box, the questions being taken up—after being read by the chairman—by those present, and every one given a chance to give their opinion. Often strangers coming in, by giving their views, add much to the interest of the meeting.

Am glad to hear from other societies throughout the state. Any suggestions in reports of their meetings are always thankfully received, as they help us to think and consider what will be best to do in our efforts to uplift and enlighten the people we come in contact with on our onward journey through life.—Yours for the truth,

MRS. H. L. BIGELOW.

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"America's star will begin to set unless the cross is placed above the flag," is the dictum of Bishop Bashford of the M. E. Church. It is no wonder that the great religious journal, *The American Israelite*, is astonished and exclaims: "Shades of our Fathers of the Revolution." It is astonishing how much ignorance there is among those who are supposed to be fairly well informed. Washington, in one of his state papers stated that this nation was not Mahomedan, Judean, or Christian. If the faith of this nation be judged by the cult of its founders it would be in accord with that of the Chosen People. The creed of the Great Emancipator was pure Judaism—"Love the Lord thy God with all thy heart and thy neighbor as thyself." That would meet the hearty assent of the broad minded founders of this nation. It met that of the Nazarine whom such chaps as Bishop Bashford pretends to serve. Probably the dictum of that great theologian the late Prof. Max Mueller will apply to certain sectarians—"Those who know but one religion know none." QUAKER.

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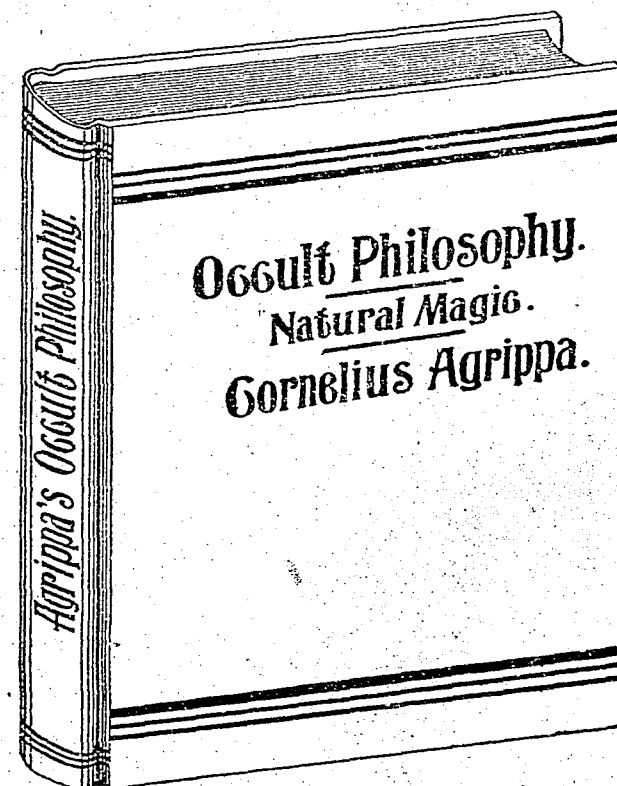
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Local News Summary.

Polson 3041.—This is the number of the telephone at the office of the PHILOSOPHICAL JOURNAL.

Postponement.—The Ladies Aid Society social announced for the 26th inst., has been postponed to an early date in December.

If you want books on Spiritualism, Theosophy, Astrology, New Thought, or Liberal Thought, send for the Philosophical Catalog for 1904 free.

Persons who pledged sums in aid of the Propaganda Fund of the Cal. S. S. A. are requested to send the amount of their donations to the secretary, W. T. Jones, 1429 Market St.

Please consult the address-label on the wrapper of this JOURNAL to find the date to which you have paid. If the date is past, please oblige us with a remittance to move the date ahead again.

A good opportunity is offered a Lady or Gentleman of good address and ability to solicit advertising on commission, as a side line, for particulars apply at 1429 Market St., San Francisco.

The JOURNAL has opened a department for the benefit of Speakers and Mediums in which they are cordially invited to make known any removal in residence or regarding their public work or any information they wish to impart to friends.

Coverhill Hall.—A large audience greeted Miss Mae Hunt, on Sunday evening. A conference from 7 to 8 has become an interesting feature of these meetings. Little Vera Ransdall the sweet singer continues her voice in song.

The many friends of Mr. and Mrs. W. W. Achers, will be pained to learn of the passing away of their infant Son, while enroute to the East about two weeks ago. The child had undergone a severe and painful operation from which the little one had not fully recovered.

Please make note.—Persons who received as loan, Badges belonging to the Ladies First Spiritual Aid Society, also Delegates Badges belonging to Cal. S. S. A. and worn during the recent convention are requested to return them to Mrs. A. E. Wadsworth custodian 1429 Market street.

Mrs. Harriet Ragon gave a benefit seance to the Ladies Aid Society in Odd Fellows Hall, Room 8, on Thursday evening. Mrs. Ragon gave a lecture followed by tests. A lady in the audience presided at the piano and the singing was very good. We thank Mrs. Ragon and her guides.

The Don't Worry Club met at Room 8, Odd Fellows' Hall, on Wednesday, the 16th, and as usual there was a good meeting. The club will have an entertainment and dance next Wednesday night in the same place. Refreshments will be served. No charge. Come and bring your friends and have a good time.
R. O. HALL, Sec. pro tem.

The Lyceum is growing in numbers and interest. Recitations were given by Ida Foulsham, Sibyl Steers and Ethel Evans and songs by Ethel Clarke, Elsie Percival and Ruben Mayo. A pleasant feature of the last song was the whole school joining with Ruben in the chorus, "My Own United States." Next Sunday Nov. 20th, Mrs. C. Mayo Steers gives her freeseance at the close of the Lyceum.

On Tuesday evening, the 15th inst., at Hall No. 8, Odd Fellows' Building, Dr. Stewart Ellis of Oakland, occupied the platform, giving a short address and following with well received messages. These meetings are becoming popular, and the managers are encouraged by the generous attendance and appreciation of the kindness and ready response of our workers. The harvest is ripe, there is room for all, so let us rejoice in each others success.

Mediums Fund.—The Friday night meetings for the benefit fund of the Ladies Aid Society was held in Odd Fellows Hall, Room 8. The seats were filled and much interest manifested. The invocation was given by Fannie Barbauk Felton, one of the guides of Mrs. C. Mayo Steers. Starlight, the little Indian maiden followed with messages. This is wholly a work of love on the part of the mediums who have so kindly and so freely given their services to aid us in our work. We thank them one and all for what they have done.

Mrs. Mayo, Chairman.

The Peoples Church—Elks Hall was well filled on last Sunday evening to participate in the conference, enjoying the music and listen to the lecture on the subject of "True Mediumship, how to attain it"—by the Pastor, Mrs. Anna Gillespie. The subject was made doubly interesting, being considered by a competent person having herself been a medium during her whole life. Mrs. Drew followed with messages, which were well received. Do not forget the Social, on Monday evening the 21st, at 1101 O'Farrell St. Home of Mr. and Mrs. Gillespie—All are welcome.—Subject to-morrow—Sunday—"The Kings' Gift."

Mr. and Mrs. L. Chester Baldwin, who were married Feb. 16th, 1904, in Vancouver, B. C. are visiting with Mr. and Mrs. Griffin, 1151 Octavia street. Mrs. Baldwin will be remembered by many as their daughter Miss Mabel Griffin, arriving here in time to attend the funeral of her sister-in-law. Mr. and Mrs. Baldwin have just terminated a most successful Theatrical tour of ten months through the north-west and after a short rest they will depart on the Procter and Keith Circuit for New York and other cities of the East. The Editor is pleased to note that Mrs. Baldwin has earned a high reputation as a Vocalist and is to be congratulated in having a husband who has a good record as performer on stringed instruments.

PERSONALS.

Mr. Earl Smith of St. Louis, Mo., called at our santum this week. Mr. Smith is interested in our cause. He is making a tour of the State with a view of locating in California.

Mr. and Mrs. E. F. Cobb, who have been in the city two weeks, have decided to locate in Sacramento. Mr. Cobb has accepted a responsible position with Weinstock Labin & Co. Mr. and Mrs. Cobb are both good instruments for the spirit World, and we bespeak for them a kind and cordial welcome from the many good people in that city whom we know to be in sympathy with our philosophy.

Mrs. M. F. Hunt, after a residence of many years in Santa Barbara, has returned to this city, where a large circle of friends will give her a welcome hand. She will be remembered by many readers of the JOURNAL in Chicago and this city as being interested in the proper education of children and lyceum work, and by her faithfulness and devotion endeared herself to all who knew her. Mrs. Hunt, after a brief visit, will continue her journey to Denver, Colorado.

IMPORTANT ANNOUNCEMENT.

As the tenth annual convention of the California State Spiritualists' Association is to be held in San Diego in September, 1905, a club of not less than sixty members is now being formed to secure a low rate of transportation. Arrangements have been completed with S. P. E. R. Co. for two coaches for the round trip, including side trips and sleeper at the low rate of twenty-four dollars each person. All wishing to avail themselves of this opportunity can do so by securing from the Secretary of your nearest auxiliary Society, or from W. T. Jones, 1429 Market St., Secretary of the C. S. S. A. A card explaining terms etc., which can be filled out and forwarded to the Sec'y

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EDITOR { Between 10 & 11th-Sts. }

INSPIRATIONAL POEM.

BY W. J. COLVILLE.

TO MISS H. M. YOUNG.

THERE is another work for thee—
A higher work remains in store:
More than the days of yore have brought,
New mysteries thou must explore.
Another leaf in thy life's book
Is turning open to thy view—
A new and higher work appears,
And like the softly falling dew
Unto the flower, will be that truth
In new-born measure which will come,
Out from the heavenly life to speak
Of other and more blessed home.
Thou hast been faithful to thy light;
Thou hast thy work right bravely
done,
And many a gem is in the crown
Thy faithful service has

But now, thou on earth did'st come to
do;
There is another task for thee,
Another road thou must pursue.
And this full soon is clearly shown,
For those who've passed from earth
away,
And now keep watch and ward o'er thee,
And shelter thee where thou dost
stray,
Hold in united hand a key,
Which pointeth to a closed door
Which will be opened in thy life,
And through it others enter more.
And still more will the light appear—
Follow its guidance day by day;
It will come but in single beams,
Each one to lead thee on thy way.
And in the future near at hand,
Thy larger work will be explained,
And the meaning of full many a doubt
And mystery which hath remained
Will soon be cleared away, and thou
Beyond the mist the light will see
And know. The tangled skein of life
Thou wilt unravel perfectly.
Soon there will dawn this larger work,
And means of usefulness and power;
With outward means comes inward
grace,
To open the next promised flower.
And still the name which comes to thee,
Held in thy hand is the "Silver Key."

PERTINENT QUESTIONS ANSWERED.

BY ROZILLA M. KING.

WHAT practical use is Spiritualism
to us? This is a question asked so
many times by investigators of our
religion. Let us see. First—A
truth is always a knowledge to be

desired. Our religion is founded
on a practical basis—a knowledge
of spirit return, which we can
prove, and with the proof that
there is no death, the change call-
ed death is simply a step onward
in the great cycles of time.

This alone is a comfort few would
barter when you have laid in the
ground the form of a beloved child
whom you have watched unfold as
the greatest blessing in your gar-
den, the bud of such promise seem-
ingly dead; and when you find it is
simply transplanted into more per-
fect surroundings, and what is still
better not in a garden far off be-
yond that wonderful blue sky but

growth and perfection. Is not that
a religion great enough for you?

I know this and you can know it
if you will. Perhaps not from me,
but I can assure you if you will
persevere in your investigations
there is no question that some
where through some organism—
possibly your own—you can receive
this proof beyond a doubt.

But have we no creed—what do
we accept? We accept truth where-
ever we find it, and claim that all
material is spirit, for all matter al-
ways exists, not always in the same
form—matter changes form, but
still exists—and this would be the
crudest form of spirit material. As
we advance, passing through the
changes in the spirit world, the
material becomes finer.

We are told to seek all truth and
accept what appeals to that great
soul power—our reason—as truth,
and we are not bound by the fear of
an angry God, simply because every
man and woman have the God-
principal, and if they judge with an
honest judgment according to the
dictation of their true selves they
must judge near truth's standard.

What of the vicarious atonement?
There, also, we must face truth.
"As we sow, so also shall we
reap," not only here but until we
overcome the conditions within
ourselves—when they are not just
—which caused us to do the act,
and until we have recompensed for
the deed.

We accept truths which are told
in the Bible, and the example of
Jesus can only be looked upon with
respect as an example of a life well
worth our striving for. But as to
his being more divine we do not
agree to that. His lessons were
taught from the spiritual sight
and not generally comprehended.
Take St. John xi. verse 25: "Jesus
said unto her, I am the resurrection
and the life: he that believeth in
me though he were dead yet shall
he live." We are all a spark of the
divine God or soul, individualized
and embodied. Now, when Jesus
said "I am the resurre-

perish. Not the man they saw—a
Jesus—but the divine part of him.
As we are all a spark of that great
God, to believe in him would be to
believe in ourselves, so "he that
believeth in me"—the real I—the
Ego or God-principle—could not
perish. "Though he were dead
yet shall he live."

He was talking to people who
lacked spiritual unfoldment, and
was trying to make them compre-
hend the real beauty of life, which
can only come through knowledge
—which is the belief—of spiritual
things.

There is another benefit in the
knowledge of spirit return. If our
friends can come back, so also can
the philosophers whose words of
wisdom are sought in books, the
pages of which are yellow with
age.

They gave us words of wisdom
such as their surroundings would
allow their souls to express; but
without the material body they can
cull greater thoughts than when
here and transmit them to us, pro-
vided they have a medium whose
vibrations are in harmony with
theirs. So it is not for us to
simply stand ready to receive with-
out an effort on our part, we must
cultivate our intellect and spiritu-
ality to come in touch with the
higher spheres.

So many say, "If my mother
could come back I know she would
make me see her, and come to me

instead of a stranger;" and others
have tried to get a message and
have given up soon because they
receive nothing.

The law that controls this is the
condition we must abide by, and a
medium is a peculiarly organized
individual, subject to influences of
people in the material form, as well
as spirits whose vibrations are
nearly in unison with their own,
and it is often the case that a spirit
can manifest through a medium
once and not ever again, owing to
the difference in the vibrations and
surrounding conditions at different
times.

give a clear understanding of spirit
manifestations in this article, but I
will touch on clairvoyance and
clairaudience.

Clairvoyance is seeing through
the spiritual eyes. Each one of us
has a material form and a spiritual
form, and the soul or God-principle
is the power that manifests through
these forms.

The spiritual and material bodies
are connected by a magnetic cur-
rent, and when this is severed so-
called death takes place in the
material form, and the soul only
manifests through the spiritual
body.

Radiating and extending from
the spiritual and material forms of
those here on earth is an electrical
current called aura, in brilliancy
and size it is strong and large ac-
cording to the soul's unfoldment.
When the spiritual form is severed
from the material this aura sur-
rounds the spiritual, as it is a mani-
festation of the soul. Moving in
circular waves around the head is a
magnetic current, its vibrations in
unison with the vibrations of the
brain, as this portion of the organ-
ism is the door which the soul uses
to manifest through the body, and
the more perfectly the brain is de-
veloped, the more perfect will be
the harmony, and in consequence
greater truths can be expressed.

When a clairvoyant sees a spirit
the vibrations of spirit and medium
must be in harmony—the medium
must be able to concentrate his
soul-force on the spirit, being posi-

tive to outside conditions. By positive I mean not affected by their surroundings, and negative to the spirit. By negative we mean coming in touch—in sympathy with the spirit.

Often a spirit cannot come in sympathy with the medium and finding some one in the audience whose vibrations are in harmony with their own, the spirit stands in their aura and the medium can see them.

Clairaudience—which is hearing the spirit—needs similar conditions. Also the spirit must understand how to transmit its thought.

Of course this is but a small portion of spirit manifestations and not all the conditions, which must be complied with. But from this you can judge why all can not have the same gift. We are all subject to some influence whether we know it or not, and many are saved from harm by a loving hand that has passed from their sight.

And now once more—What practical use is spiritism?

As a scientific religion which we can prove the truth of, it must be of good use, for never can truth be useless. And what is better than to know that there is no death, that there is eternal progression, that

love, and we are all brothers and sisters working in one grand cause. Love of humanity and universal brotherhood here and hereafter.

2136 San Antonio Avenue,
Alameda, Cal.



The Editor is not responsible for the opinions of correspondents.

SAN BERNARDINO LETTER.

EDITOR JOURNAL:

By the advice of the spirit guides we came to this city on the 1st of October. We find the society here owning a neat, comfortable chapel, but we are told they have had no lecture since last March. I have delivered three lectures for them and have been invited by the officers to act as their pastor for the next three months, and as much longer as I am willing to serve.

Accordingly on Sunday the 23rd October I announced a conference meeting for 10.30 a.m. on Sunday, 30th October, and invited the ladies to meet me at the hall on the preceding Wednesday at 2.30 p.m. for the purpose of organising a ladies auxiliary.

We met on the afternoon of the 26th October and organized the Sunflower League, with twelve members to begin with. The object of the league will be to promote sociability, to visit the sick

and strangers in the city, to improve the furnishings of the hall, and work for the renewed interest in the truths of Spiritualism in every possible way.

I assure you I felt greatly encouraged by the interest of these ladies, and I am certain they will accomplish much good. On the evening of November 2nd the Sunflower League held their first social.

A lady has been secured to act as organist of the society, and we look for greater interest in music.

Mrs. Eva Smith, a kind and spiritual lady, has been doing her part here as a private medium.

We have rented a cottage in a good business location, and opened our seance room for private work on October 24th.

You will realize I am a very busy woman with the various duties, but I assure you I am very happy to be of use, and I feel stronger physically than I have been for a long time.

With kindly greetings to our workers all.—Yours for the truth and the good we may do,

LILY M. THIEBAUD.

N. S. A., 600 PENN AVE., S.E.,
WASHINGTON, D. C.,
NOVEMBER 5TH, 1904.

Editor PHILOSOPHICAL JOURNAL,
San Francisco, Cal.:

form you that at the recent convention of the N.S.A. in St. Louis, Missouri, a unanimous vote of thanks was extended to you for your unflinching helpfulness to this organization in lending the use of your valuable paper to the work and objects of this association.—

Cordially and fraternally yours,
MARY T. LONGLEY,
N.S.A. Secretary.

AN ABLE LECTURE ON NEW THOUGHT.

The positive "I will" habit of looking at the problems of life was the subject of a most interesting and largely attended lecture given in Native Sons' Hall last night by Charles J. Anderson of the Santa Cruz "New Thought Center." The lecture was the first of a series of free public meetings to be held in Native Sons' Hall every second and fourth Tuesday evenings, for which Mr. Anderson has been secured by local people to lecture on the New Thought philosophy.

The lecture last evening was a general review of the philosophy of success. Mr. Anderson is a speaker of much power and earnestness, and convinces one of his absolute sincerity and his desire to benefit others. His lecture last night excelled all his previous talks here, and was greatly enjoyed by the large and appreciative audience.

Miss Hornberger contributed a piano solo to the programme, and after the lecture Mr. Anderson answered a number of questions concerning the subject of his talk.—*Watsonville Register.*

AN EARNEST APPEAL.

BY MOSES HULL.

THE time has come for me to make an earnest appeal to all the lovers of efficient platform work. As Jesus said when his time had come, "Now is the judgment—crisis—Greek of this word. So I say now is the crisis of the Morris Pratt Institute, and a more general education among Spiritualist workers.

The long-talked of legal battle for the continued existence of our only educational institution begins at Elkhorn, Wisconsin, on Monday, December 5th. To fight this legal battle we must have money, and we must have it now. There are travelling expenses and hotel bills to pay for ourselves and numerous witnesses. Besides that, attorneys and others must have something immediately.

Mrs. Clara L. Stewart, our secretary and financial agent, is out now doing all in her power to raise money to supply immediate demands. Her success so far does not lead us to hope that she will get enough to meet immediate court expenses. Now, if ever, is the time for every one to prove his interest in and loyalty to the Morris Pratt Institute. Please prove your

haps than it will be.

Our attorney thinks there can be no doubt but that we shall win our case, and thus save many thousand dollars to the cause of Spiritualism. All we want is the means to meet the impending expenses.

Spiritualists, will you help us now, in our time of greatest need? Send your contributions either to Clara L. Stewart or to myself at Whitewater, Wisconsin.

I write this as much as ever determined to devote all I have and all I am to the Morris Pratt School.

OAKLAND NOTES.

The attendance at the Mediums' Meetings at Fraternal Hall on Thursday evenings is all that can be desired, every seat being occupied as a rule. These meetings are conducted by Mrs. L. Parsons, Mrs. Gordon and Mrs. Dr. Stewart Ellis, assisted by visiting mediums. On November 3rd Mrs. Cowell and Professor Buswell took part in the meeting.

Mrs. Amanda Smith, assisted by other workers, holds a test meeting at Loring Hall every Sunday afternoon at three o'clock.

The meetings at Woodmen's Hall on Sunday evenings continue to be largely attended. At a recent meeting Mr. and Mrs. Harris rendered some sacred music, which was thoroughly enjoyed by all. A

short lecture on the subject of "Character" was delivered by Mrs. Phelps, after which Mrs. Cowell followed with tests, which were recognised and gratefully received. The meetings steadily grow in interest and spirituality.

On November 6th, at the ripe age of seventy-five years, our sister Charlotte Clark, wife of Brother Horace Clark, passed to spirit life. She had been an invalid for years, and with all her suffering she was ever bright and cheerful. Calmly and peacefully she awaited the change that should bring to her a freer and fuller expression of life. The funeral service was conducted by Rev. Mollie S. Phelps, after which the remains were borne to the crematory to be cremated. Brother Clark has been for years an earnest worker in the spiritual field, and the Spiritualists and his many friends extend to him their deepest sympathy.

SUNDAY EVENING MEETINGS.

TOMORROW.

Covenant hall—Odd Fellows Building, Miss Mae Hunt, lecture and messages.

Friendship hall—At 335 McAllister St. Lecture and Messages. Mrs. C. J. Meyers

Steinway Hall, 223 Sutter street, H. H. Brown, "Now" Lectures.

Oriental Hall—Madame E. Young and Mrs. Sarah Seal, Lectures and Tests.

Peoples Church, 223 Sutter st., Lecture and Messages, Mrs. Anna Gillespie, Pastor.

10:30. door,

Mrs. M. Bird, messages 235 Larkin St. at 8 p. m.

Mrs. Sadie Eberhardt, messages, 267 San Jose Ave., near 25th.

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"ALICE" MESSAGE CORNER

Mrs. Anna L. Gillespie, Medium.

Mattie Rusk.—Will you send this to John and Nellie. While they know I am not far away, a word from me may lighten the burden and make life a tone brighter. Tell John, too, I heard that splendid sermon on faith, and, oh, how true it was. Faith and hope are the two best angels when the tear clouds are between us and the sun. How many sorrowful ones you help, dear. Do you know how glad it makes me? I send you both our love, and only wish you too could see the glory of God's better land.

Manual Aranna.—The one who comes now is so earnest in his endeavor to reach his wife. The way is not quite clear to him. He is assisted by an elderly man who wears a uniform. A young lady and a little child comes with them. Annie, Emma and Catherine are the names I hear. The latter is an old lady, very small and bent. They are all together, and are all for one person. I can hear this—We are willing you should do as you feel is right. Don't be in a hurry. Wait, and when you do decide you will be better pleased. Our friends

to be broken. Will help you in your development. Be patient, it will soon come.

James Roberts.—To all my friends I want to say—no matter what is said—I am still the same man—am alive and they could not bury me. This is a strange experience to send a message in this way, but a pleasant one. Tell the M. P. A. not to worry it will all come out right for them all. The trouble will have to come, but it will soon blow over. The time will soon come when Truth will have the freedom of the world, and law will be employed to protect, not to tear down mediumship. The workers must hang together. Let no jealousy or unkind thoughts enter the ranks, for "In union there is strength."

PSYCHOMETRIC - DELINEATIONS.

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and will answer each one in their own turn, we ask you to give a fictitious name so that you need not be afraid that any one will know you.

Annie, Oakland, Cal.—The influence I get from this writing is one of great mental strain. You are one who must use more discretion in looking after the physical. You tax your strength to its limit at times. You want to think of a hundred and one things at the same time. We see much in life for you. You are one easily discouraged. We would suggest to you to look at all times on the bright side of life, and to take out of it the very best you can as you go along. It will help you. You are bright and vivacious, artistic, musical, and fond of the good things of life.

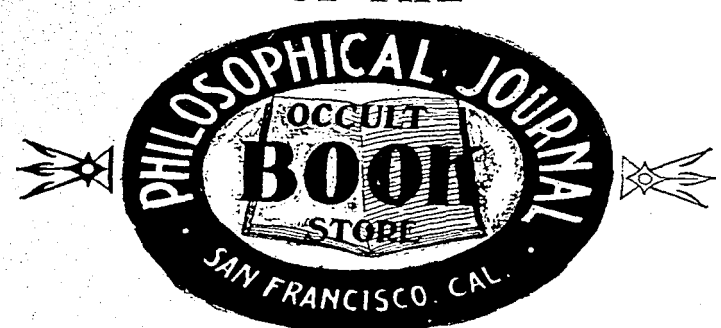
In regard to your question—Is it possible for a stranger to the medium to get a spirit message through "Alice." Yes, it is quite possible.

Good Luck, San Jose, Cal.—With this influence I get a desire to be on the top of the fence. I am a little disposed to feel a little vacillating to vary the monotony of life. You are artistic, and have the ability to do much in the line of painting, etc. but you seem to be

not be of much value. You do not seem to have the push and energy that would be necessary to bring about a successful career; but we would advise you to build up the physical, as you are not very robust. Take physical culture exercise, tone up the system. There is a lack of vitality one can scarcely do much without. There seems to be some one about you—although the intentions are good—they are not suited for you. The future will be bright if great care be manifested in the choice of a partner.

Dear Sister,—You are one who though of a kindly temper would not be trampled on. We would say to this dear sister be of good courage, the contemplated trip will come surely, and with it there will be the usual condition of much anticipation of a nature that will decide much future work and also some pleasure and a desire fulfilled. No name to this.

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SAN FRANCISCO, NOVEMBER 26, 1904

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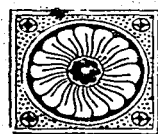
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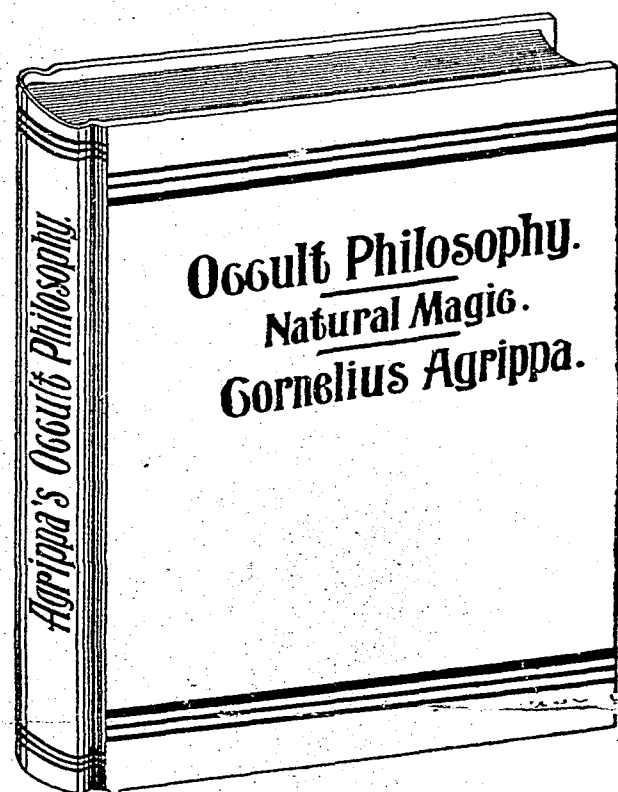
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The JOURNAL has opened a department for the benefit of Speakers and Mediums in which they are cordially invited to make known any removal in residence or regarding their public work or any information they wish to impart to friends.

On November 16th, at the residence of Mr. J. S. Gillespie, 1101 O'Farrell Street, Mr. Edward Lentz and Miss Lola Frost, San Jose, were united in marriage by Mrs. Gillespie. The many friends of the young couple unite in wishing them many years of happiness.

Please make note.—Persons who received as loan, Badges belonging to the Ladies First Spiritual Aid Society, also Delegates Badges belonging to Cal. S. S. A. and worn during the recent convention, please return them to W. T. Jones, Wadsworth custodian 1429 Market Street.

Covenant Hall was crowded to the door last Sunday evening. Miss Mae Hunt's subject was "The Radiant Life," which was well handled by her able inspirers. Little Vera Ransdall rendered two beautiful songs. The conference preceding the lecture was interesting and instructive.

The bi-monthly social at the home of Mr. and Mrs. Gillespie, on Monday evening, was largely attended. The programme was unique and pleasing in every way. The following numbers were faultlessly rendered: Piano solo, Miss Linda Zink; recitations by Mr. William Rider, Miss Iva Lyons, and Mrs. Elvira Brush; songs by Misses Elsie Pen, Ethel Clark, Mrs. and Miss Percival. At ten o'clock all joined in games played and enjoyed so much in boyhood and girlhood days. The next social of the People's Church will be held at the residence of Dr. and Mrs. A. L. Simpson, 708 Golden Gate Avenue, December 5th.

Every available chair was occupied last Sunday evening at the People's Church. The subject of the pastor was "The King's Gift; or, what have we to be thankful for." After dealing with the disappointments and struggles of life which are the common lot of all, she turned to the countless blessings, joys, and contentment that comes to those who seek and find the truth as taught in our philosophy, and proven by the demonstration of its claims, which brings knowledge and a certainty of continued life, with opportunities for growth, advancement, and perpetual soul unfoldment. Death is not punishment. It is merely a gate at the end of the lane of mortal existence—"God's after-math"—just an entrance into a higher condition of soul life. She said that the day of our death should be the happiest of all, for if we live the good life, and practice the precepts of our religion, there would be so much to our credit to rejoice over. A piano solo was skilfully executed by Miss Linda Zink, and Mr. Gillespie and Miss Jessie Gardner each rendered vocal selections. Mrs. J. J. Whitney followed with messages and full names, which were readily recognised. Many good things were said during the conference. They should be heard.

IMPORTANT ANNOUNCEMENT.

As the tenth annual convention of the California State Spiritualists' Association is to be held in San Diego in September, 1905, a club of not less than sixty members is now being formed to secure a low rate of transportation. Arrangements have been completed with S. P. R. R. Co. for two coaches for the round trip, including side trips and sleeper at the low rate of twenty-four dollars each person. All wishing to avail themselves of this opportunity can do so by securing from the Secretary of your nearest auxiliary Society, or from W. T. Jones, 1429 Market St., Secretary of the C. S. S. A. A card explaining terms etc., which can be filled out and forwarded to the Sec'y.

PERSONALS.

Mrs. E. B. Marcen, at one time a public worker for our cause, is living quietly in San Jose caring for an invalid mother.

Mrs. MacMeeken, 17 Pearl Street, San Francisco, has been very ill for the last two weeks, but by the loving care of her husband and two daughters she is on the way of recovery.

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FUNERAL OBSEQUIES.

The funeral of the late Mrs. Clifford C. Griffin took place on Sunday, the 15th inst., at two o'clock, from the parlors of Messrs. McFadden, McCreary & Green, 1171 Mission Street, and was attended by many loving relatives and friends. Rev. Dr. M. C. Pond, Bethany Congregational Church, officiating. Some appropriate selections were beautifully rendered by the choir, consisting of Mrs. Jennie Robinson, Mrs. Norton, Mr. Wadsworth and Mr. J. Shaw Gillespie. The many flowers sent by loving friends as a last tribute to her memory were—like her own young life—pure, sweet and beautiful. The following gentlemen acted as pall bearers—Messrs. Bert Davis, Wm. Baldwin, H. C. Bracken and W. T. Jones. Mrs. Anna L. Gillespie conducted the services at the grave at Cypress Lawn Cemetery, where the interment took place. She spoke words of comfort to the sorrowing relatives, which were based on the blessed knowledge of a continued life and communion with the arisen loved ones.

The Lyceum had an increase in attendance and interest on the 20th. Recitations were given by Sibyl Steers, Ida Foulsham, Hellen and Edith Hickman; a song by Elsie Percival, and a piano solo by Linda Zink. The dumb bell and darsart exercises under the direction of Mrs. Gillespie were very interesting. At the close Mrs. Steers Jewett's control, "Sparkling Water," gave many fine tests that were recognised.

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